AMERICAN EDUCATION SOCIETY.

Rev. Dr. Tucken's Address at the late Annual

Meeting, on presenting the following resolu-

Mr. President,—It is admitted that other liberal professions are filled, while that of the

ministry is not well supplied. In England and Scotland there is a surplus of ministers, while in this country the harvest is great, but the

laborers are few.

Two reasons are suggested at once for this deficiency; (1.) Such is the tone of feeling in the churches, that none but truly converted men will be received in any of the evangelical

denominations as ministers of Christ; and (2.) The increase of our population, the multipli-cation of new congregations, the great vari-

ety of religious sects. The reasons for an increasing demand are easily ascertained, while it is not so easy to explain the deficiency of the

supply.

During the time that intervened between the

resurrection and ascension of our Saviour, when he arranged the affairs of his kingdom,

mained the same for 1,500 years; no new posts were to be occupied; no missions were set on

pensation is essentially different, when the re-cesses of every dark place are to be explored,

a work requiring an unlimited number of men

men of cultivated minds and of renewed earts, and no such provision is made. It is indeed said that they who serve at the

It is obvious to me that he relied upon the

sight of this simple principle, the church has resorted to other expedients. In some countries the younger sons are educated for the church, and the patronage of the State is af-

forded. The evils of such a course are suffi-

forded. The evils of such a course are sufficiently apparent.

In our own land for more than a century and a half, the descendants of the Puritans made provision for an educated ministry by the establishment of colleges, while distinguished men cheerfully gave instruction in Theology to pious students. But recently the call for missionaries to the Heathen, to New Settlements in the far West, the splitting up of parishes, and the increase of New Sects in New England and the Older States, have made such a demand for young men

Sects in New England and the Order State, have minde such a demand for young men devoted to the ministry, that Theological Seminaries have been founded throughout the country, and Education Societies have been extensively formed.

for perishing sinners, will dispose it to follow

While therefore we encourage all thos

the poor young men and bringing them to the schools of the church, ought we not to lay the

know several young men whose first impres-sions were when brought into the kingdom.

that they ought to go to the heathen, who, upon consultation with friends and relatives, when the ardor of their first love had cooled,

were led to stay at home. And many others,

undoubted fact, that Jesus Chris

But now, when the genius of the dis-

laborers are few.

No. 26 Vol. XXIV.

Religious. PERFECTIONISM.

some views of Perfectionism in its relation

whether those "set for the defence of the Gospel" would deem it worthy of notice. It has been reviewed, however, and other things still may be argued; while there is no danger

fill may be adjusted by the results anticipated by the producing all the results anticipated by the adjusters. A "Society of Inquiry" ought a investigate the topics most immediately conceted with the conversion of the world; and classes just leaving an Institution would nat gally desire to receive as full instruction a peir successors. The style of the Address

hear successors. The style of the Address however, indicates a premature publication and the Prospectus of the "Oberlin Evange

of the Fronting terminates that doctrines have been attri-ted to its conductors which they deem false ad dangerous; not only by ignorant or preju-

dired outponents, but also by warm and con-filing friends. Whether the peaceful spirit of Caristianity, or the manifest immaturity of the views set forth in the Address, should post-pone or preclude controversy on the subject, every man must judge for himself.

While I avoid controverting his main posi-tion, and confine my remarks chiefly to a few I may inquire what is meant

pelect passages, I may inquire what is meant by the attainment of holiness in this life. Is at something new? or merely a new statement

as to secure the necessary assistance.

of pious feeling and incoherent rav-

But our author makes some definite state-

He says in substance, "Holiness may be

It is to be regretted that the author did not

accurately define the several kinds, or degrees, or states, of perfection is holiness which are suggested by his definition, and then inform us

which would be the subject of his discourse;

here are at least four varieties.

The sinlessness of a moral being un

2. The perfect holiness of the regenerated

and requires of men what they cannot of them-

ments, but also by warm and co

the Bible, which deserve attention.

by request of the audience.

ish Linens of the best make.

ndies' Cloths, &c. at

BANGEMENT.

s and Muslim, Hosiery, Gior best quality, at reasonable prices, Shorey & Co., and the public 1. 6w. May 24

NKEE BAKER. numical kitchen utenal for summ at Waterman's Tin Ware and Fa ill, and 6 Brattle street. amed establishment, Cooking a description, may be obtained. 6w.

changeably infinite in powers, capacities, and attainments. This is perfection in degree, as well as in kind; and can belong only to God. SOUTH CHURCH. sinner, whose predominant purpose or funda-mental principle which stamps his character, is conformed to God, and classes him among the saints. This is holiness, real holiness; hoth Church. Inquire at the Reco

liness perfect in kind, but progressive in de-3. If the author's supposition be correct, that there may be a finite being whose capacity for holiness is not progressive but stationary, there would be a perfection in holiness, which ely the idea of completeness; perfect it

kind, but limited in degree, yet not progres 4. A combination of the 2nd and 3d, which her suppose to be the author's idea. perfection in holiness in such a sense that to holiness is perfect in kind and limited in e holiness is perfect

degree, complete and yet progressive.

Metaphysically expressed, in the dialect of those who predicate direct responsibility of the will alone, and yet allow a permanent character to moral agents, it is simply this; the holy predominant reliable to the simply this; the holy generate, obtains in the perfect a complete Ordinate exercises and moral characteristics.

And this President Mahan says is " attainable this life;" what is be opposing? A warm obstant might suppose it to be the ghost of irgatory. We all believe that this short proonary life is the only time in which sinner ergo a complete and radical change of mor

Again I read; " If Christ should justify, an not, to the same extent, sanctify his people, he would save them in, and not from, their sins." I hardly know which to admire most in this rearkable passage, the premises or the conclu extent " mean time as well as amount? If not, it only proves the words, the doctrine of the saint's per Justif ation and sanctification keep equal

pace, so that each forms a proportional measure for the other, we come to the Perfectionist doctrine that the sinless only are Christians; or else justification is a gradual work, and we should need to be informed whether the particles. Or did the author design to affirm the impossibility of any such connection, by The following document was prepared and rea should need to be informed whether the par-tially justified ever die; and especially what relation precisely they sustain to law. What is the gospel sense of justification as applied to a sinner? If it be a judicial decision of the sov-ereign to absolve the subject from his obliga-tion to the just penalty of the violated law, it must be instantaneous; and also it neither af-fects nor indicates the personal character of the pardoned. His justification on insufficient grounds, or in the absence of appropriate con-ditions, may implicate the sovereign's charac-ter, but not that of the criminal. God's regard for law has been shown by the before an Association of Ministers in Outo, and pre Substance of an Address, delivered before the Society of laquiry at Oberlin, Sept. 1838; and published DE PRES. MAHAN'S ADDRESS ON PERFECTION That the author, and some who advised the publication of this document, consider the document contains, true, novel and important, is undefinible, though I doubted for a while-better those "set for the defence of the

ter, but not that of the criminal.

God's regard for law has been shown by the Atonement; his regard for holiness is to be demonstrated by requiring faith as the condition on which men are justified. And it is manifest that this regard for holiness is effectually exhibited by the ultimate, though gradual sanctification, of those who are instantaneously justified. This is not saving men "in their sins," unless justification is the whole of salvation; which would render sanctification and glorification perfectly nugatory. But the common doctrine of the church is, that none but the holy enter heaven; which is not saving "them in their sins," whatever was their per-"them in their sins," whatever was their per-sonal character when justified, and however slow may have been the process of sanctifica-

tion.
I quote another passage; "Entire sanctifica-tion, then, is attainable, or Christ failed in one important result to finish the work which his Father gave him to do."
The basis of this dilemma is 2 Cor. v: 15,

and vii: 1, embracing the design of Christ's death, and an exhortation to holiness; but how much information is contained in these texts much information is contained in these texts respecting the *time* when this whole work is to be completed? None at all; and hence the author's argument fails, unless he can prove that it is already accomplished in every Christian, or else that it never will be; the first is Perfectionism, the second, lufidelity; for a God failing in his plans and promises is practically "no God." by the attainment of holiness in this life. Is it something new? or merely a new statement of what the church has always believed? Does it assert that any man may become holy in the course of his probation, or at any assignable point in it? It it means simply that moral agancy implies the possibility of holiness, it is

"no God,"
Once more I quote; "We have the same evidence from the Bible, that provision is made for the entire sanctification of Christians, that we have that provision is made for their entire gency in the common view of Natural Ability; and he hasis on which it rests is the fact that we xist under law, and with powers adequate to

exist under law, and with powers adequate to reader us proper subjects of reward and punishment. This, however, is irreconcilable with the author's known views. In his Lectures on Mental Philosophy which I attended a few years since, he used language like the following: "Man can perform what God requires only by the assistance of the Holy Spirit; though he can put himself in such circumstances as to secure the necessary assistance. Very true; but does this prove them simultaneous and proportionate, or show when either will be completed? "One day is with the Lord as a thousand years, and a thousand years as one day;" and it is Infidelity that asks, "Where is the promise of his coming?" The ministers of Christ ought to remember that his plan is so extensive as to allow very slow processes for the removal of evils, and the transformation of human society and individual character. Short-sighted foes may sneer, lar assistance; just as a parent directs his child to walk, which is impossible without accepting the proffered hand." vidual character. Short-sighted foes may sneer, and the uninformed Christian may be discouraged; but "at the end it shall speak, and shall not tarry." Besides, does not the Bible teach that the provisions of God's grace are general, so that the whole world may be saved in glory? The Universalist argues from a general Atonement that all will be justified, and the author of this address extends the same argument. He infers that all the justified will be sanctified, from the fact of an existing provision of the means of sanctification. I doubt not the abundance of the gracious provision for both, or its These questions from notes taken at the ine stow that the natural ability of a moral gent is not the basis of the doctrines, since Grace is necessary on this view; not we are sinners, as in the Arminian theory of gracious ability, but from the inherent finiteness of creatures. This mingling of natural ability with divine efficiency, as two dance of the gracious provision for both, or its availability; but I read in the Bible with equal minuterary theories respecting gospel obe-ence to moral government, is too mystical for y comprehension; and the attainment of ho-ness and its consolations, on this ground, reavailability; but I read in the Bible with equal plainness that a great multitude will neither be justified nor sanctified, notwithstanding the quires the renunciation of reason as a pre-requisite to faith, as really as Ponery and Mor-monism; the result of which in their disciples is a strange compound of superstition and en-

provisions. Possibility is not always a sufficient ground for the existence of facts.

And it never has been true that the majority of those who have professed entire justification of those who have professed entire justification supposed themselves perfectly sanctified. Were they deceived? and has God made no provision for undeceiving them? It is difficult to see why some of them should not have known their real character, if they were truly Chris-tians. And the subsequent life of those who have professed complete sanctification, has commonly been such as to prevent a sober man from saying that these few wandering stars are the only sinners that God has ever justified. Let us hear our author again; "The old covenant is the moral law," "The old cove-

vet progressive; progressive, not in nature, but degree. To be perfect in kind it must be progressive in degree, if the powers of the sub-

This assumes that perfection in holiness must be a holiness perfect either in nature or degree; and, as he denies its perfection in degree, he must assert it in kind. The faintest holy exercise of the regenerate is really holiness, and consequently perfect in its kind; for an acareful reader of the Bible can suppose God pleased with those whose moral character does not include holiness perfect in its kind. All God's people are holy; and, if their holiness here referred to is found in Deut. xxx: 6; and the most obvious remark from the whole is, that the distinction here holiness at regeneration which is so imperfect as not to have the nature of holiness. , that the distinction here two covenants is, by his own and created all things new, he was well aware groundless; the new covenies what the old requires; what wilt thou have me to do?" And had no the requirement. The painfulness of watching the tortuous progress of a mind so ingenu-ous, becomes agony when any circumstances lead many to follow the "ignis fatuus;" as if it led them in the way of life, and their souls were feasting on God's eternal truth. If all the passages referred to in this part of the address, are veritable in both quotation and ap-plication, why are we not directed by chapter and verse where to find them?

and verse where to find them?

Once more; the text in 2 Thess. v: 23, 24, as well as that in Deut. xxx: 6, as truly proves the certainty of "perfect and perpetual holiness," as its practicability; and why has our author napplied them only to the latter? His exposition of these passages is equally adapted to his doctrine and that of most Antinomian Perfectionists: the only difference between the contraction of these passages is equally adapted to his doctrine and that of most Antinomian Perfectionists; the only difference between the two on this point is, that Perfectionists say, God's promise has been fulfilled, and President Mahan says it may be; since both attach to the promise precisely the same sense. Will all

Mahan says it may be; since both attach to the promise precisely the same sense. Will all his followers be as correct, and as cautious, in respect to Perfectionism as he himself is?

Does this promise apply to individuals, and in every age, and at every point in their existence? Or is it applicable to the Christian community, and to be fully realized only in the millennium? Or is it the whole transformation of character prerequisite for heaven, and just completed as the believer enters there? What good is obtained by the man who de-ceives himself into the belief that he is perfeet when he is not? and what shall sustain the soul whose self-knowledge presents such a delusion, against the gloon and despondency naturally consequent on a failure? And where is the security that many will not be led by these views to despair or vain glory, to their eternal undoing?

Again; the covenants of the churches re-Again; the covenants of the churches require perfection, and they would desire no benefit from a change; but when did Mr. Mahan learn that church members "are required to believe it a crime" to suppose that they shall ever redeem that pledge? He ought to furnish the proof, unless he wishes us to sigh at the recollection of the 9th commandment.

His 11th argument seems to me to make God arbitrary; and sanctifying grace, a physical cause; and 1 cannot see how any man has a right to pledge himself to renounce truth because of its connection with error. Is there

nection with error. Is there

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doutbless, who, at the time of their hopeful conversion, thought seriously of the Christian ministry, who began to exercise their gifts by warning men of their danger, amidst the strile and rivalry of a Collegiate course; under the deadening influence of ambition, have dismissed their original purpose, and settled down in other professions. The standard of piety among usis so low, that prospect of distinction in other professions, the desire of gain, (for now, as in England in 1720, "the contagion of avarice has tainted every mind," and even ministers as well as "poets pant after wealth;") the influence of the world, induce a great proportion of young men who are accounted pious, to let the church take care of itself.

Sir, The way to test a principle is to carry to be started they are the conventions of the conventions. The standard of piety among the harvest to send forth laborers, let us put forth more vigorous efforts in connection with our prayers.

Some delightful examples have been furnished in New England of churches raising up to be Nazarites. Southampton in this State, and Hollis in New Hampshire, have done nobly. Sir, I was once present in Southampton. the impossibility of any such connection, by the supposition he made? All do not see thi impossibility; and, whether the doctrines o the address are true or false, it is a grand store

house of exposition and argument, of which the Perfectionists will not be sluggish in avail-ing themselves. They will claim the benefit of "brother Mahan's labors," and would reck-on him as one of themselves, if it were not for his closing disclaimer. He is regarded as an able "defender of the faith;" though he is still so far in darkness as to condemn severely the honest disciples of his own doctrine. Here I close my remarks. I have not at Sir, The way to test a principle is to carry it out. Suppose all young men were to act thus; the church would be without ministers, tacked the author, nor expressed any opinion respecting his main position, except that I am not ready to adopt it without more light; yet the examination I have bestowed on the few interesting passages quoted above, has suggested the conclusion that President Mahan is not a safe guide nor a sound expositor. May he soon prove himself both by counteracting the influence of this address!

thus; the church would be without ministers, and the benevolent purpose of Christ would be defented. But as the true motive censes to operate, viz. the love of Christ, others of a different character take effect; and we have young men going into the ministry for all reasons but the right one. See the number of errors that are preached, the apostles of error that are sent out—the churches that are built to propagate error. And what motives have intraenced all these? Who will say it is the love of Christ? luve of Christ?

love of Christ?

It is my deliberate opinion that the time has come, when we must take the ground in all evangelical churches, that no man is a Christian or has the spirit of Christ, who is not willing to break up any worldly connection for the glory of God.

Does conversion above. Resolved, That the present state of the Christian church, and of the world, demands an increase of able and faithful ministers of the gospel.

Does conversion change our relation to God into eternity -and can such a change take place making all things new, and can the subject of this change feel that his inferior relations, his business, his calling for life are not affected? If I believe that I have been snatched as a brand from the burning, that I am under infi-uite obligations to Christ, and that he has a cause in the world which is infinitely precious,

and which must be sustained by his followers can I hesitate as to the course I am to take? Can I say I am a new ereafure, and make no alteration in the objects of my pursuit? Can I be said to be an heir of Christ and yet be supremely intent to lay up treasures on earth? What dispensation has any pious young man from obedience to the call of Christ, who says,

from obedience to the call of Christ, who says, "Go into my vineyard and work?"
But it may be inquired, are all to be preachers? Yes. All. Some by proxy, and multitudes in person. Until the gospel is preached to every creature, until the heathen are given to Christ for his inheritance, until all have heard the word of life, we have no dispensation. We can plead no excuse.

Is it still inquired, how shall such a sentiment become general? I answer by proclaiming it—by insisting upon a compliance with

when he arranged the affairs of his kingdom, did he make no provision for the supply of the church with pastors? Was so important a part of his spiritual economy left unprovided for? The work of preaching the gospel to every creature was laid out—the particular qualifications of those who were to perform it were specified, but how was the adequate number of preachers to be furnished?

Under the Old Testament dispensation, one whole tile was set apart to the work of the ing it—by insisting upon a compliance with the requirements of the gospel—by guarding have too many professors of religion. Our churches are filled with those who have but little Church, there was provision made for the ministrations of the altar. The most liberal support was secured. The whole real estate of the land was laid under contribution, as it of the spirit of Christ. Ministers must preach were, put under mortgage, to secure that object. And yet the confines of the church re-

more to the conscience, and insist more strong-ly upon submission to Christ. Would it be proper to admit to the commu-Would it be proper to admit to the commu-nion of the church a man, who should say, "I wish to be excused from family prayer—I beg to have the privilege of travelling in steamboats on the Sabbath, when my business calls. I cannot attend your conference meetings and take a part in them. I am willing to go to the table of the Lord, but I cannot place my-self under an obligation to walk by the rules of the gospel." Would you not say that the minister of Christ who should receive such a glad tidings are to be proclaimed to every creature, no tribe is designated, no tenth part of the resources, either of the church or State is appropriated; a greater work is to be done,

ker, and false to the church?
What then shall we say of the minister and what then shall we say of the minister and church who receive young men of talents and worldly wealth; young men who rise from the table of the Lord, and go to their farms and merchandize, who seek bonor and wealth in secular callings, while the world is perishing for want of laborers, and still leave them to think they are in the way of duty? Are they It is indeed said that they who serve at the altar, should live of the altar. The principle of a liberal support is recognized. But how are ministers to be raised up? What light does the history of the New Testament shed upon this subject? How were the churches in the first century supplied? There were no education societies—no schools of the prophets. It is a question which I have long and earnestly studied, what provision did Jesus Christ make for the supply of his church with pastors and teachers?

It is obvious to me that he relied upon the think they are in the way of duty? Are they

Alas! I fear we are all false. We are letting down the standard of boliness. And many are setting up false standards—expending their strength upon subjects which enter not into their commission—dealing out their denunciaoperation of a simple principle, in keeping, with the whole system of his gospel, viz. the energy of Christian love—the power of divine grace, the gratitude of a renewed heart. The same influence which transformed the soul, tions where the gospel is silent. I want to see and not of toil; as a refuge, and not as a field of effort; as a place of distinction, and not of self denial.

Let ministers and churches come back to the first Christians never lost sight, viz. that the world is to be evangelized. When once this principle shall be enthroned in the hearts of Christians, many of the organizations of the present day will be given up; more reliance will be placed on the preaching of the gospel, and less on human expedients. We gospel, and less on human expedients. We want a piety in the ministry, of purer spirit —of deeper tone—of greater sacrifices—of more abundant labors, that will concentrate its energies on the great work of bringing souls to Christ, and the world to his feet. The young men of Rome were trained up for military service. They were regarded as the property as well as the hope of the State. At the time the officers were to be chosen, and the legions the diverse were summoned to a public place, and out of the great numbers a selection was nade; the rest returned to their respective em-

Ought not the church to feel that she has an equal claim upon her sons? Ought not all her young men to be trained for spiritual service? When the state of the world requires an addi-tion to her active laborers, when her army is expected that every converted man would go wherever the Lord bad need of him. The to be enlarged, her vacancies to be filled, a sufficient number should be found ready to love of Christ, where it reigns, will constrain us to do what he requires. The grace that touches the heart and fills it with compassion

thuman governments make provision for the supply of their armies with officers. Bonaparte saw at once the necessity of military schools; and they were increased and enlarged. The revolution in 1830 in Paris was decided by the young men in one of these schools. While therefore we encourage all those young men who are poor, who desire to serve God in the gospel of his Son, to expect aid in preparing for the work of the ministry, are we not called on to insist that the gospel requires of all who become the disciples of Christ to deny themselves, take up the cross and follow him. In other words, ought not the field of operation to be enlarged? Besides gathering up the poor young men and bringing them to the The revolution in 1830 in Paris was decided by the young men in one of these schools. The army of the United States is officered from such a school. And shall not "the sacramental host of God's elect" be provided with schools for the training of spiritual leaders? Sir, such schools are opened by the church. But the number of youth willing to qualify themselves for the great work of leading forth the armies of light, does not equal the exigency. The church is enlarging her field of operation. At home and abroad there is an opportunity of occupying new posts, of gaining new victories. God is saying to her in his providence, "Go forward, and take possession of the inheritance that is yours." We want more young men of the right stamp. Young men schools of the church, ought we not to by the command of Christ upon the conscience of every gifted youth who acknowledges allegiance to him? Every young man who is converted from the error of his way, ought to ask, with a blank in his hand, to be filled up by his Divine Master, "what is my particular dispensation?"

"Have not I call to the ministry?"

Paul conferred not with flesh and blood. I have saveral houng men whose first impressions.

faith; men who will become Newells and Halls, Paysons and Griffins, Corneliuses and Wisners. Let the call be repeated—let local churches be

oung men of the right stamp. Young men f stern purpose, and holy ardor, of strong lith; men who will become Newells and Halls.

forth more vigorous efforts in connection with our prayers.

Some delightful examples have been furnished in New England of churches raising up their sons to be priests, and their young men to be Nazarites. Southampton in this State, and Hollis in New Hampshire, have done nobly. Sir, I was once present in Southampton where more than twenty of these excellent men, ministers of the receiled. ton where more than twenty of these excellent men, ministers of the gospel, members of that church, met around the table of the Lord. The house of God was crowded, and all seemed impressed with the presence of the King of Zion. Christians there feel under

the King of Zion. Christians there feel under obligation to pray for their sons, and to educate them for Christ. That church still furnishes an unusual number of ministers for the altar. Why may not other churches do likewise? A voice from the heathen—a voice from the wilderness—a voice from heaven, says to every Christian parent, "the Lord hath need of your sons." If the zeal of Hannah were enkindled in the heart of every Christian mother, many Samuels would be devited to mother, many Samuels would be devoted to

> For the Boston Recorder, SANDWICH ISLANDS.

WAILURU, MAUL. Jan. 13, 1839. WILLIS, Dear Brother,-It is now Ma. Willis, Dear Brother,—It is now more than a year since God appeared, in mercy to the poor people, to revive His work, and build up His kingdom at the Sandwich Islands. Intelligence which may ere this have reached you, of the work of God among this people, the past year, will excite, I doubt not, a good deal of surprise. This surprise, which I am confident will be general, will possess a character in unison with the state of mind of those who indulge it. Angels have unquestionably felt emotions of surprise, as the intelligence of the work has reached heaven, and fallen spirits work has reached heaven, and fallen spirits have been filled with unutterable annaement at witnessing the extension of Christ's king-dom. The surprise of the one has been that of joy; that of the other, unmeasured anguish. If the repentance of a single sinner causes joy in heaven, the same event doubtless, sends a deep pang of sorrow to the heart of the adversary of God and man. Of these, hundreds, perhaps thousands of the poor of Hawaii have during the past year, truly repented, and fled to Christ; who can truly estimate the amount of holy in which has been felt in the become of holy joy which has been felt in the bosoms of angels before the throne of God, or who can fathom the depths of anguish experienced by lost spirits? So on earth. So with you in the United States. Many on hearing the intelligence that multitudes of the degraded at these islands have turned to God, will indeed be greatly surprised; but theirs will be the surgreatly surprised; but theirs will be the sur-prise of holy joy and deep felt gratitude. Say, dear friends, will you not "extol Him that rideth upon the beavens by His name Jah?" with you not unite with us in praising Him, Will you not unite with us in praising Him, who alone doeth wondrous things? Oh, the efficacy of the gospel! It opens the eyes of the blind; unstops deaf ears: tames the fearocity of savage man; cleanses the most polluted, and raises the dead? In view of what it has been done. luted, and raises the dead? In view of what it has here done, and is here doing, I am sure that all who love the Lord Jesus will greatly rejoice; will not cease to magnify the rickes of grace which has here been displayed, while they beseeth Him to prepare the way for the speedy display of the same grace in every land. And are there those among you who will feel the surprise of grief at hearing the intelligence of the surprise of grief at hearing the intelligence.

gence from the Sandwich Islands of the work of the Lord in 1838 and 1839! For I am hapby to say that we have precious evidence that God is still with us, and by the sword of the Spirit is thinning the ranks of His enemies. I say, can it be that any will feel the surprise of grief? God grant that it may not be. I am sure no one, not even the man, who in a labored article attempted to show, not long since, that the mission at these islands had proved a signal failure! will acknowledge that he chersignal failure! will acknowledge that he cherishes so foul a spirit; 'a temper so nearly akin to the temper of the arch-enemy of God and holiness. I hope and pray that the omniscient eye may not detect such a feeling in the heart of any man or woman on earth. And yet I have my fears that such feelings may have a place in many a bosom. I fear that many will rejoice to know that the work of which we have spoken may prove spurious, because, 1. They have a favorite theory to support. They

have all along insisted that men must be civi-

name, much less the thing, are now apparently renewed in the temper of their minds. Many poor crippled, scarred veterans in the camp of Satan, who are tottering on the brink of the grave, and just ready to sink to perdition, "whom no man could lame," are now like lambs, following the great and good Shepherd, who laid down his life for the sheep. Yes, I am greatly mistaken if God, in the glorious work He is carrying on here, is not showing to the Universe the wickedness and consummate folly of, the doctrine, that the gospelmust, to be efficacious, follow in the work of civilization; that men cannot become the sons civilization; that men cannot become the sons of God, and heirs of heaven, unless a scheme of man's devising be first introduced, and made to bear upon them! Yes, nothing is more apthan the fact, that the grace of God touching the heart, prepares the way for civili-zation. Even should nine in ten of the hope-ful subjects of grace at these islands apostatise from the faith, still the evidence in the change of character, independent of the influence of civilization, of the remainder, would be indu-bitable, and show that the "foolishness of God is wiser than men." Still, unless God shall touch the hearts of these advocates of civilizatouch the hearts of these advocates of civiliza-tion, as a pioneer in the work of mun's salvation, all these facts will probably go for nothing. They may be well nigh confounded at first; but they will soon recover from their surprise, and be anxiously looking hither for intelli-gence of defection of multitudes of supposed con-verts. How distressing the evidence which will this farnish, if it shall prove true, of enmity to the cause of the Son of God. Nor will it furnish proof less positive of hostility to the hap-piness of their fellow men. What! must this piness of their fellow men. What! must this poor dying world always remain as dark and polluted as now? Cannot God, most gracious and wise, be permitted to save the works of His hands, lest it should run counter to the favorite schemes of men, who scorn to how the trans to that name, which all hanges address? knee to that name which all heaven adore There is no hope for this dark, polluted world but in the gospel of the Lord Jesus Christ. To talk of civilizing the heathen as a preparaddressed.

Sir, this Society is charged with a most imWhole No. 1226.

do it. As God has not enjoined it, so he will not be with those who go to the heathen for this exclusive purpose. Hence, of those who visit the heathen with this object professedly in view, nine in Ien, if not more, are a curse to the heathen, and a reproach to the gospel. Besides, no heathen people ever were, and no heathen people ever will be civilized, till the gospel of Christ reaches their hearts. The whole world may safely be challenged to produce a single instance of successful attempts to civilize a barbarous tribe without the gospel. The motives held up to the mind by the advocates of mere civilization, are tame and impotent. They are like the rays of moonlight on an island of ice. The gospel, on the other hand, presents motives of incalculable weight; appeals absolutely irresistible, when by the agency of the Spirit of God, they are made to bear upon the conscience and the heart. It is like the noon-day sun, converged, as in a focus, to a single point, absolutely overpowering. Civilization is wholly inadequate to the removing of the obstacles to the conversion of sinners. The heathen world resembles an impenetrable forest, filled with pools of stagnant water, in which every unclean reptile may be seen. The gospel, to continue the figure, is the axe which levels the sturdy growth, cuts up the brambles, and lets in the light, and sun, and health-giving breeze, to dissipate the noxious vapors, dry up the stagnant waters, and thus premare for gueras for a displant waters, and thus premare for gueras for a displant waters, and thus premare for gueras for a displant waters, and thus premare for gueras for a displant waters, and thus premare for gueras for a displant waters, and thus premare for gueras for a displant waters, and thus premare for gueras for a displant waters, and thus premare for gueras for a displant waters, and up the brambles, and lets in the light, and sun, and health-giving breeze, to dissipate the noxious vapors, dry up the stagmant waters, and thus prepare for successful cultivation. To drop the figure, the gospel of the blessed God, and the gospel alone, prepares the way for the successful prosecution of efforts to civilize the heathen. And yet I greatly fear that many may be found among you who rather than

successful prosecution of efforts to civilize the heathen. And yet I greatly fear that many may be found among you who rather than abandon their foolish theory, will hear with grief, of what God is doing at these islands.

2. Another reason why the surprise of grief may be felt by many in Christian lands, may be found in the fact, that the conversion of the heathen is a standing reproof to those, who, warned from their earliest years of their guilt and danger, still refuse to go to Christ. I do and danger, still refuse to go to Unrist. I do not wonder that impenitent men and women in Boston, in New England, in the United States, in Christendom, hear of the conversion of a single heathen with feelings of uneasiness. and danger, still refuse to go to Christ. I de of a single heathen with feelings of uneasiness.
The poor Greenlander, and Esquimaux; the
savage near the Rocky Mountains, the Hottentot, and the Polynesian whom the gospel
has rescued from sin and hell, and raised to the joys of heaven, will rise up in the judgment, and terribly condemn the occupants of Chris-tian lands. Of this, gospel hardened sinners are aware; and is it a wonder that they her of the conversion of sincers with any thing but pleasurable emotions? What better then can be expected than that many, on hearing the be expected than that many, on nearing the amazing displays of God's mercy among this people, should secretly wish that the intelli-gence should prove untrue, and should actual-ly rejoice to hear that of the multitudes hope-fully converted, few or none should prove the ly rejoice to hear that of the multitudes hopefully converted, few or none should prove the genuineness of their conversion by lives of holy and consistent obedience? I pray God that there may be none who shall exhibit so perverse a spirit, or if there he such, that God would give them repentance to life; for certainly, no occupant of the pit ever therished a more malignant temper.

Pardon the length of my letter. I did not think to execute a single above them.

think to exceed a single sheet, but my subject grew upon me, and I could not say less. Much more I could have said. I designed to say that we are more and more convinced at the end of a year from the commencement of the work, that it is indeed the work of the Holy Spirit, that it is indeed the work of the Holy Spirit. I speak particularly of this station where my labors are chiefly bestowed. I have not been from this island since the commencement of the work. Our hearts may bleed over disappointed hopes in the case of individuals, but that God has visited us with His mercy, and that He has begun in multitudes a work which will fell become with waits. I have an more will fill heaven with praise, I have no more doubt than of my own existence! Give God the glory. Pray for us.

Yours with much affection, J. S. GREENE.

For the Boston Recorder, LONG PRAYERS.

Mr. Editor,-Permit me, through your paper to say a few words about long prayers— long prayers in the Pulpit, in the Social Meet-

ing, in the Family, and in Secret.

I. Long Prayers in the Pulpit. Different 1. Long Prayers in the Pulpit. Different men vary as to length, some occupying in "the long prayer," ten, some fifteen, some twenty, some thirty, and some even forty or fifty minutes. How long should prayers be? Evidently the length should vary somewhat with circumstances. Common sense teaches that, when an auditory becomes weary, and begins to be restless, changing the position frequently, and sitting down,—thus showing that their most forcest. that their most fervent prayer is, that the minister may find a close soon, he should have stopped before. We shall find, if we examine Scripture, that there are neither examples nor instructions in favor of long prayers in public. The longest public prayer recorded or spoken of, I think, is that of Solomon at the dedication of the Tangule, III Che all the same properties. edication of the Temple, (II. Chr. vi.) which counct have occupied more than fifteen nin-utes, and I bardly think more than ten. If the instructions of Christ are of any weight on this point, they are at least an admonition to be

II. Long Prayers in the Social Meeting .-All the arguments against long prayers in the pulpit, will apply to social meetings. And uch meetings, if they are what the term indientes, are social, and should not be monopolized by a long prayer. Short prayers, short speeches, t hymns, are the life of these meetings. It is an outrage of propriety to occupy fifteen or twenty minutes in a prayer at such seasons; and yet it is often done.

III. Long Prayers in the Family.—I baye

sometimes been in families when I actually dreaded the hour of family prayers. First, a whole chapter is read from the Bible, if whole complet is read from the Bible, if sixty verses long, and a mere record of names and dates, no matter, it must be read. Then comes the prayer. Perhaps it is 9 o'clock in the evening, the family all tired and sleepy; and they are held upon their knees until wearied nature yields to the power of sleep. But a few days since, an instance of the kind occurred, where prayers are namely few lays. curred, where prayers are, usually from ten to fifteen minutes long. The little fellow felt mortified about it, but I have no doubt who was the most to blame. I cannot conceive of was the most to blane. I cannot conceive of the propriety or the use of such unreasonable habits of devotion. It may be replied, that we ought to be willing to hear long prayers. I care not for that. I not only doubt the asser-tion, but know the practice will never present tion, but know the process that the Christian duties to those who are not prouse in any other than an unlovely and unattractive aspect. We are not to be driven to Christ, but drawn. Love is the true attractive principles an opinion as to the but drawn. Love is the true attractive principle. Were I to give an opinion as to the length of prayers, I should unhesitatingly say—and reason, experience, and Scriptore favor the opinion—that prayers in the pulpit should seldom exceed ten minutes, and in private meetings and families, they should not ordinarily exceed five.

IV. Long Prayers in Secret .- Pray in se-

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the good patriarch Jacob, who wrestled with the angel "till the breaking of the day;" and of Christ, who frequently went into the des-erts and the mountains, and prayed all night, will justify you in spending much time in secret devotions, and I presume that no one will con-demn it. The reverse of the above doctrine is too demn it. The reverse of the above octime is too true in practice. The rule, or motto, of many appears to be, Long prayers in public, Short in secret, or none at all. Does not this appear a little pharisaical? Some seem to think they must wander over all creation in public prayers—first a blessing, perhaps upon the meet ers—first a blessing, perhaps upon the meeting, the church, the impenient, the pastor, the Sabbath school, the sailor, the slave, the Indian, the missionary, the heathen, "the latter day glory," then buck again to the meeting, repeating half they have said before, mixing up all manner of things, to make out a good long prayer. Not so did the good old patriarchs, Christ and his Apostles teach. One subject filled their minds, and they presented it earnestly and directly to God. Notice the prayers recorded—they are short, comprehensive, plain, direct, earnest, effectual. Men frequently say they do not wish to be tramfed by a request that they offer a short prayer; they wish to pray as long as they please. But is it right to feel thus? Who would wish to pray, when the most sincere prayer of the to pray, when the most sincere prayer of the brethren is, that he may get through soon? Had he not better retire to his closet and there wait on God who seeth in secret, and who has promised to reward him openly?—I apprehend that those who make long prayers are not gen-erally aware of the length of time they occupy And it may be well to suggest that a little mor careful attention be given to the timepiece.

Some will be greatly surprised at the length
of their prayers.

E. Uso Plures.

Intelligence.

PUBLICATIONS IN A VILLAGE IN INDIA. The Rev. J. G. PIKE, Secretary of the General Baptist Missionary Society, Derby, England, acknowledging a grant of \$500, received from the America Tract Society, gives the following highly interestin statement of the effect of religious publications in vi lages in India, received by the overland despatch:

"Last November (he says) our brethren Cuttack were pleasingly excited by a visit from two Hindoos, who went as a deputation from two Hindoos, who went as a deputation from a number in some villages, between 30 and 40 miles from that city. Some Christian publications, it appeared, had reached them. The effect was that they left off the worship of idols, and sought instruction, by reading the Christian books, and the best part of their own shastres. They next gave up their own shastres. and confined themselves to reading the stian books. By degrees they renounced Christian books. By degrees they renounced them. Some of the timid gave way, but others continued firm, and they sent two men as deputation to seek out the missionaries and ask their advice. After two days' search they and the missionaries.
The men were soon sent back to their na-

The men were soon sent back to their native village, accompanied by Rama Chundra (a native preacher) and other brethren to investigate the state of things, and to return with a report to the missionaries. Rama soon returned delighted, and his feet blistered with haste, stating that they were not inquirers but confirmed Christians; that they had offered to irn their own shastres in his presence, but he advised them to wait till one of the mission

aries could visit them.
Rev. Mr. Lacey immediately went, and was to be followed by Rev. Mr. Sutton. Sebo, their leader, wished to be baptized; but, alive to the sacrifices he was making, trembled from head to foot while talking with our brother A time was fixed for his baptism, and that of two others, in the first instance. As they were moving to the water one of his brothers laid hold on him, and a crowd collected. His wife, almost frantic, now rushed forth, and laid hold of his outer garment. He let it go, and she at down and wept over it, as over the last elic of a friend from whom she was about to

reseparated for ever.

They now brought his little girl, an interesting child about seven years old, and asked him if he would make his wife a widow, and his child fatherless? But he was unmoved. A younger brother now came up, prostrated himself on the ground, clasped Sebo's feet, and bathed them with his tears, and besought him not to go forward to disgrace them and ruin himself. Sebo seemed to feel decode. resolution was unshaken; he said, "Christ is more to me than all, and I have given up all for him." The Zemendar came and talked with him, but was unsuccessful. An aged

The idolators now changed their mode of tack. They be sought brother Lacey to delay the baptism of the converts till next day. of course declined, unless the converts
ned for delay. They applied then to Sebo,
he nobly answered, "No; I have recorded wished for delay. They show the recorded my he nobly answered, "No; I have recorded my vow in heaven for to-day." Still they held him forcibly;—a police officer was sent for, and after various interruptions, they got a state of the record want down into it. The crowd rushed in also, and hardly left room for the administration of the sacred rite. The candidates tore off and threw away their poi-tas and their strings of beads. And the mis-sioners said. ary said:

"Do you acknowledge one God?"-Yes. "Do you believe in Christ for pardon and eternal salvation?"—Yes. "Do you see and feel that idols are vain and foolish?"—Yes. "Will you till death love and serve God?"—

Yes.
All this the multitude heard and distinctly inderstood. The ordinance was administered.

They came out of the water.—The crowd mostly dispersed. The native converts, who mostly dispersed. The native converts, who were present, took hold of the hands of the new Christians, and walked, singing hymns together, towards the missionaries' tent, about 2 1-2 miles distant. Our brother says, "Our hearts were filled with joy and our eyes with tears. Thus they walked, the wild jungle echoing with the songs of Zion." Some of the heather followed, and even their hearts. sent, took hold of the hands of the the heathen followed, and even their hearts ned softened. A number more appeared Adieu, esteemed brother!

Yours in the Gospel, J. G. PIKE. It is to confer, through divine grace, such blessings as above described on unnumbered millions shrouded in midnight gloom, that the American Tract Society are attempting to raise \$40,000 the present year for foreign and pagan lands. A portion of that amount the Committee are called immediately to remit; as at some stations all the grants that have been made are already reported as used, and the laborers must remain without means for operations, not only for the period that has elapsed while the intelligence of their wants been reaching this country, but while funds shall be raised and transmitted to their hands

The work of supplying fifty presses at for eign mission stations, and furnishing accessi-ble pagan nations with an evangelical literature, is one that will require steady action, and there is no room for any one to delay "what his hand findeth to do."

REVIVALS.

Moulton, Lawrence County, Ala .- We have cheering intelligence from the Presbyterian church in Moulton, Ala, 'The Rev. S. H. Morrison, in a letter dated May 21st, remarks "It will no doubt be gratifying to you, and to the friends of Christ generally, to hear that to the friends of Christ generally, to hear that the Lord is, at this time, carrying on a good and glorious work in the town of Moulton. For about three years and a half, I have been

laboring there, part of my time, and often bave discouragements been so great, that I, in unbelief have been ready to faint. But for my unbelief have been ready to faint. But for the last month the power and grace of the Most High have been displayed in a manner highly interesting. On Sabbath, the 12th inst, we received thirteen into the communion of the Presbyterian church. On Sabbath, the 19th, eight were added to the Methodist church, and a number have not joined any church. The work still goes on, and may it long continu work still goes on, and mand increase,"-Phil. Obs.

South BRADFORD, N. H .- Rev. Stephen ROUTH BRADFORD, N. H.—Rev. Stephen Rogers to the Editor of the Panophy:—
Early in the last summer, there was an increased attendance on the means of grace.
Meetings of the Sabbath were better attended, and there was an unusual attention and stilland there was an unusual attention and still-ness in the congregation during public worship. The Sabbath school at the same time, receive The Saturation school at the same time, received a considerable increase in numbers, and became interesting in an unusual degree, through the steady, persevering, and very acceptable labors of the superintendent. A much larger portion also of adult members became connected with the school than in any former year.

Through the season-during which the nev meeting-house was in building, a very pleasant state of feeling existed, generally, in the Society. In the latter part of autumn, appearances of special interest in religion began to be very

nanifest.

The attention commenced in the southwest part of the town, gradually sprend to the cen-tre, increased in interest, and during the win-ter and spring spread into nearly all parts of the town A considerable number of Sabbath school

scholars, and some in all classes of society from the child of 10 up to the gray-haired man of 70, were embraced in this good work. Several of these were young men of promise, and a considerable number of middle aged men of talent and influence.

The work extended into the other religiou

societies in town, and it is probably safe to calculate, that at least 100 in the place gave opeful evidence of conversion. Measur aving been early taken to discourage has dmissions to the church, few only have offere themselves as yet for admission. The ber received into the church within the The nun fessing hope, are receiving weekly instruction the pastor, with a view to future admis

A few now stand propounded, and sevothers are expected soon to offer them

elves as candidates.

The means employed during this interesting eason, were voluntary visiting of the brethrer om house to bouse, for the purpose of reli gious conversation and prayer, continued for some weeks. Preaching three times on the Sabbath by the pastor, and lectures and meet-ings for prayer in different parts of the town,

early every evening for several months. In the latter part of March, the church an astor, believing that they followed the indiations of Providence, agreed to hold a series f meetings, in which several religious socie-ies in town were cordially invited to particiate. A union meeting was accordingly holder r thirteen days; and as both the church and astor disapprove of the employment of itiner out evangelists on such occasions, assistance was rendered by the ministers of the societies in the place, assisted by several ministering brethren from abroad. The preaching was plain, pungent, and addressed to the conscience n which the promises and threatenings of God's word were faithfully exhibited. The effect of word were faithfully exhibited. The effect of this meeting was salutary. A goodly number, both of the youth and aged were awakened, and several instances of hopeful conversion oc-curred in the different classes of society.

HARWICH, Mass .- The revival which con manufacture of the reduced states of the red more are expected to be buried with Christ in haptism. A large number have not yet com-forward. The work from the beginning, ha been deeply interesting; and its influence, we trust, will not soon be lost. The greater por tion of the subjects are persons of middle age. and as they are mostly men, they are exerting a powerful influence over the community in favor of the cause of God. There have been an unusual number of men and their wives who are the subjects of the work. Some, like the jailor, and his family, are rejoicing, "be lieving in God with all their house." [Christian Watchman.

BOSTON RECORDER.

FRIDAY, JUNE 28, 1839.

RECENT REVIVALS.

WOLFBOROUGH AND VICINITY, N. H .- Rev Jeremiah Blake, of Wolfborough, gives in the Christian Panoply, an account of several protracted meetings, held during the winter past, in destitute neighborhoods in the vicinity of that place, which appear we rejoice; though, in one circumstance which attended these meetings, we cannot rejoice. It is which the Jesuits are renowned, the world over. stated that there was a union of the " Christian Baptists, Free-Will Baptists, and Methodists," in conducting the meetings. Now, we do not object to the union of Christians. We sympathize with the prayer of our Lord, "that they all may be one," in him. And we would do all in our power to promote union of fellowship-of Christian feeling, among all whom we can conscientiously regard as the followers of our Lord. But at the some time, we must object to any such union of action, as will lead to the compromise of the strong and distinguishing doctrines of the gospel; and this, just in proportion to the extent to which this compromise must be carried. In all cases of union in the conducting of religious meetings, with those who hold the Arminian system, in distinction from the Calvinistic, there must be a withholding of the great distinguishing doctrines of grace, which cannot but produce an injurious effect upon the converts, if converts they be; leaving their minds in a confused and unsettled state, if not preventing them from a cordial and unconditional submission to God as a Sonereign. But in this case there was a union with those whose Saviour is but a mere creature. There is no such thing as commingling such diverse systems of truth as were represented at those meetings; and however grateful every attempt at Christian naion may be to our feelings, we cannot but predict that, if the Congregational ministers engaged in these meetings, should live and remain in that vicinity five

GALESBURG, ILL.-A communication in the N. Y. Evangelist, from Rev. George W. Gale, gives an account of an interesting revival of religion at this place. It seems that, in the fall of 1836, between 30 and 40 families, chiefly professors of religion, settled in that vicinity. They took immediate measures

winter. Seriousness prevailed from time to time, and lanthrophy. We do not believe they will. Indeed | ly strait, but it would get twisted again. At last, a frest the church continued to increase in size, till last De- we have understood that the English government has sember, a room of greater size was completed, to serve as an academy and place of worship. It was France on the subject of their high-handed outrages letermined, at a suitable time, to hold a protracted service. During the interval, from this time to the British power. commencement of the meeting in February, there was an increasing spirit of prayer in the church, the meetings increased in solemnity and interest, seriousness council, and sentenced to death, the king only disprevailed among the young people, particularly in the ommon school, and a number of hopeful conversions occurred. The meeting was attended by the minis- been effectually closed against all foreigners, by the ters from the surrounding country, and was held eleven days. The people taid aside their usual employments, so that the whole time appeared like a succession of Sabbaths. "It was a most interesting sight," says the narrator, "to see them coming up daily from every part of the prairie and the neighbo ing groves, filling the house of God; some who had never been there before, and seldom attended any place of worship, anxious to hear, and going away deeply impressed." The number of converts, in the judgment of charity, was about sixty, nearly half of whom united with the church in April last. The society grows up in the western country. Less than have occurred among adults, one from a fever contracted in coming, and the other from chronic disease.

en in progress at this place, for more than a year past, which has resulted in the addition to the church of 87 members. We love to notice revivals of this description, because they indicate depth and permi nency of religious impressions.

SANDWICH ISLANDS .- A letter from Rev. San el N. Castle, dated Honolula, Nov. 17, 1838, published in the New York Evangelist, furnishes the gratfying intelligence that the revival there still continues. some of the stations, especially at Wainea and Hilo, the work goes on with power. Many children are the ages of 6 and 16, have been admitted to the several churches. The two boarding schools, for boys and girls, have shared in the merciful visitation; and so also the mission seminary.

SANDWICH ISLAND CAZETTE.

We have received another file of that compouf Popery and Infidelity, the " Sandwich Island Gazette;" which keeps up an incessant fire upon Misdonaries, whom it denounces as bigots, fanatics, &c. and accuses them of oppressing the natives, and exercising intolerance towards others, especially the Catholics. The whole spirit of the paper savors so much of Popery, that we should judge it to be managed by the Jesuits. Its former editor, S. D. Macktosh, has delivered it up into the hands of a committee of foreign residents, who resolved at a public meeting " to release him from all pecuniary liabiliies," and pledged themselves to continue the paper to the end of the year. We observe in connection with these proceedings, the name of a Rev. Robert A. Walsh, a Popish priest, who, it seems, has some thing to do with the paper. Almost every number has more or less on the subject of the Catholic missionaries which have been sent away from the Sandwich and Society Islands; in which the whole is charged with great bitterness and asperity, upon the So far as the Sandwich Islands are incerned, this cannot be true; for our Missionaries are not allowed to interfere in the slightest manner with the affairs of government; and we have been informed by some of the Missionaries themselves that they have never done it in a single instance." They have, it is true, taught the natives the charster of Popery, as they ought to have done. The following reasons, given by Kaahumanu, for the removal of two French missionaries, in 1831, will furnish the true secret of the matter:-

This is our reason for sending away the Fren In the first place the Chiefa never assented to their dwelling at Oahu, and when they turned away some of our people to stand opposed to us, then we said to them, return to the country whence ye came. At seven different times we gave them that order, and gain in speaking to them we said,—"so away, yo Frenchmen, we allow you three months to get ready;" but they did not go during the three months, but re-mained eight months, saying, "we have no vessel to return in!" Therefore we put them on board our own vessel to carry them to a place where the serrice is like their

ce is like their own,

Because their doings are different from ours, and because we cannot agree, therefore we send away these men. (Signed) KAAHUAMANU.

Oahu, Dec. 7, 1831.

Here, it will be seen, in the first place, that the up a party in the nation against the government. pretend that foreigners have a rig direct interference with the politics of the country, for

As to the recent case, to which we have heretofore dverted, it has no connection with our mission. It would be unutterably pitiful. He could not endure it. occurred at the Society Islands, which are occupied exclusively by English Missionaries. They are accused, (falsely we presume,) of having instigated the government to send away the Catholic priests; and \$2,000 have been oppressively exacted from them, to save the town from destruction by a French Frigate, as an indomnity to the priests, who had been forced to the trial. eave the Islands. The account states that the French Frigate La Venus visited Tahiti, " for the purpose of demanding satisfaction for the unjust, cruel, and pirat- the week. He got time to breathe, however, as the ical assault made upon the French priests, at the time they were torn, by an infuriated mob, (under the sanction of the authorities of the island,) from the it was about his unposted books! Should be post house of the American Consul, and inhumanly forced them on the Sabbath? He thought himself too conon board a small schooner, which was compelled immediately to leave the islands." This is all the information we have, us yet, of the sending away of the ing comes, and there are those clouds that A saw and priests; but we presume that when authentic intelli- B saw. Would it rain? Yes, it would certainly gence reaches us from the proper quarter, the affair rain. But if it should not, it was the next thing t will assume a different aspect. The commander of raining to have such clouds about. Now a man not only piously designed, but bonutifully executed, the French frigate demanded of the authorities of the might have pitched a biscuit from the threshhold of C'an both by the author and the printer. A more chaste, Island, that \$2,000 be paid as an indemnity to the house into the porch of the sanctuary. But then for clear, and flowing style of composition is rarely met, priests; that the French flag be hoisted on a small is- him to go there when there were such scowling clouds land in the harbor, and saluted with twenty-one guns; in sight, how could be think of it? And then it oe out. The mind of the scholar, the hand of the masthat a public letter of opology be written to the king curred to him that he had a cold; and here he tried ter, and the heart of the Christian disciple, are all has raised \$15 to make its postor a life member of of France, by the queen; and security be given that his throat and found it rather husky. Yes, he had a hereafter all French subjects be permitted to come cold, and a man to expose himself thus; a man too, ter; means of spiritual progress; growth in Christian years, they will bitterly regret the course they have and go, and reside on the Island, on the same terms who was to go a tedious journey the next morning. as those of the most favored nations; in default of rain or shine, no! it would never do. It would be which, the town was to have been destroyed in twen- madness in him to think of it. ty-four hours. To prevent this cutastrophe, the resident missionaries borrowed the sum demanded. It remains to be seen whether the British government unposted books. Should they be touched? He had acteristics of the heavenly state; perpetuity of Meswill permit such oppressive and unjust exactions from her honored subjects, engaged in a work of pure phi-

commenced a correspondence with the government of on a people understood to be under the protection of

Some 1 . A

Two Catholic priests have been imprisoned Wallace's Island, and twice tried by the chiefs in senting. On that Island, any other missionaries would probably share the same fate; the door having misconduct of some outlaws, who attempted to establish themselves there.

At the meeting alluded to in the comm of this article, the following resolution was passed:-Resolved unanimously. That the Sandwich Island Gazette and Journal of Commerce be continued on the same principles as heretofore: i. e. Pledged to the extermination of faunticism injustice and oppression in the Sandwich Islands; and to the advoacy of free, religious and political discuss

Let them get the ascendancy, and we should see what they understand by religious freedom. The intolerance of liberalism is the most bitter and oppres present number of members is 189. Thus it is that sive of all intolerance. It is gratifying, however, to learn from the Missionaries, that the native population three years ago, it seems, this settlement was com- of these Islands scarcely know of the existence of this menced. For two and a half years, but two deaths paper; and that the religious press is there free to exert its full power, without being counteracted by licentions publications; the Gazette being published in YOUNGSTOWN, N. Y .- An interesting revival has English, for the use of foreign residents, and to exert an influence abroad.

THE CLOUDY SARBATH MORNING.

A. slept that morning so late that he had not any of the enterprise and energy he had had every other morning in the week. Then he was lark-like, now stupid as an owl. We were about saying he overslept himself. But there was in fact nothing over about it, inasmuch as he came up to the mark precise ly, that he had been reaching for a quarter of a century He felt so languid and dull in consequence, that a subjects of it. Probably not less than 1,000 between good excuse for not visiting the sanctuary would be as pleasant as savory viands to a hungry soul. It would be such an effort to go a mile or so to meeting how could be think of it! He looked out of the win dow. It would min; he saw clouds; he was very certain it would rain. He asked his wife if she did not think it would rain. And he looked at the fowle to see if they were drooping any in token of rain. Then he tried his ears. Did he not hear a pattering of the drops upon the roof. He felt, he said, that it would rain. The wind at last came to his aid It veered a little more southerly. Now he was certain it would rain. He felt more comfortable. He could not think of visiting the sanctuary in the rain that was a coming." No, that he could not. There was something of a draw-back, however, upon his comfort, in a remark of his good old mother who sat reading the Bible by the fireside; she lifted up her spectacles and said, "Suppose it should rain, Ga briel, it need not frighten you. You remember the auction. A rainy day that, and three miles off. And the ploughing-match; you were not hurt my son, by -here he let the tongs drop accidentally, and the rest of the sentence was lost. But it rained not for the following four and twenty hours. A few drops only; if the clouds could only have spared a few drops, but they would not; a few drops would have been comfort to him. But then it did look so much like raining; it come so terribly near raining, and he was every moment expecting that it would rain, that he could not go; it would not be wise to venture to publie worship.

B. had his thoughts about the house of prayer But, as he had crowded two days' works into one, on Saturday, he felt as if it would really be a good thing if he might stay at home and rest. And the more he thought of how much work he did Saturday; how greatly wearied he had been; how frail men are they cannot endure every thing; how sad a thing it would be if he should overdo; how very quietly and comfortably, and with what precious naps he might spend the day; when he thought of all these things, there never was any thing clearer, no, never, than tha it would be to him a most comfortable thing to stay at home. The goodness of the thing, that is the comfort of it, bodily and temporally speaking; the next business was to muster another good reason. A couple of good reasons for a man in straits, is as good as a couple of ducks for him that lacketh a good din-

B. like his neighbor A. had noticed the clouds that morning, and you could not have split the difference in their conclusions. B. felt that rain was inevitable But this business of actual or anticipated showers ha government never consented to their residence there; so often been the ground of excusing himself from and in the second place, that they attempted to raise public worship, that he now magnanimously determined to say nothing about himself. But he did has been formed in Tuftonborough; many have been up their residence in any country, without the con- merciful to his beast? Poor animal; it was going to hopefully converted in other places; and considerable sent of the government. On that ground alone, they rain: it certainly looked terribly like rain, and if it improvement of morals has been affected. In all this might have been justly removed. But here was a should rain, and if the drops refused to change their course, and fell remorselessly, drop after drop upon that dear servant; and if, in the result, he should be come dripping wet, wet to the very skin, then it It made his heart ache only to think of it. No, he He was evidently not ignorant of the state of things should not attend meeting that day; considering himself, how comfortable it would be; no, he did not think of that; but considering his poor horse, which was all he thought of, he felt obliged to give up going to meeting. He was the picture of resignation under

C, a merchant, was to start on Monday for the city. Various matters had kept him in a whirl through sun went down Saturday night, and time to think:

This matter being thus disposed of, there was * Nr. Richards, at the earnest request of the government of that? Could be not somehow twist that book-post- bly to the reader. It would not be proper to say,

however, he found a smooth sen. If the books were not posted that day, they would not be till his return. This would bring upon him a heavy load of care on his arrival from the city, which, with the increased labor of attending to his newly replenished store. would be too much for him. He had pity on a beast, why should he not have pity on a man. He would not overload a poor dumb animal. Why should he overload himself, who was so much better than a brute. Therefore it would be an act of mercy to post those books that day, "so the rough place be came a plain."

D was a lady frequently at church. She saw the ame clouds that did so much mischief above related. Those clouds thought she; her new dress unhappily was not finished: those clouds looked on inque Such clouds always brought rain. She was sure of She would ask the old Captain, her uncle, who, disturbed in his examination of an old log-book, growled out the very definite and comforting reply, such clouds brought rain sometimes, and somemes they did'nt." But they would now, she knew. And because they would, she should stay at home. If any one should say she would have gone if her new dress had been ready, and the clouds were only pack-horse, &c., we can only say we cannot dive to people's hearts at that rate. Though our obser vation does teach us, that it is a pretty considerable accommodation to some people to have a mass of clouds prowling round the sky on a Sabbath morning.

This is as far as our information goes about that cloudy Sabbath morning. Should we learn any thing further worthy of notice, we will set it in due time before our readers.

"SLAVERY AS IT IS."

This is the title of a volume recently published by he American Anti-Slavery Society. In our opinion, will do more to produce abhorence of slavery than any other publication from the same quarter A vast amount of labor and research must have been expended in its preparation. The details of the various odious features of the slave system pour a terrible brightness upon it. Great care seems to have been employed in ascertaining facts. The names of he witnesses are given, with their places of residence. such, we mean, as reside in the northern States. We have no reason to doubt the accuracy of the majority of the facts stated in this volume. Many of then are derived from the statements of slaveholders themselves. We wish there had been a less free use by the nuthor of scorching epithets in the utterance of his indignation. No language of rebuke can equal that of the facts presented. This book will be read. Men will differ about various points presented in it. Some of the statements may yet be found to have been too highly colored; some of them possibly, directly denied. But though there may be some abatements of this sort, the book will exert, and it ough to exert a powerful influence upon the minds of its readers. We say let it be read. We care not how fast the copies are multiplied. Let its statements be searched by all the eagle-eyes the land can furnish to do it. Let those correct its statements who have the Men will have various opinions about the ways and

neans of abolishing slavery, but none about the nations of the system, if this volume presents any thing like a fair view of the case, and we be ieve it does. And we say this, not only in view of the apparent credibility of the book itself, but because we ve been personally acquainted with, and an eye-witness of facts developing the miseries of slavery, similar to those presented in this volume. That the great mass of slaveholders are guilty of such cruelties as are here described, no rational man believes; but that the system naturally leads to more or less of such odious re-Its, it would be insane to deny. As we read the exposures and sufferings of

serable fugitives, fleeing from the vengeance of oppressive masters, we could not but think the chariwhich should give any of them a home any where even in Africa, and exemption from all the curses of slavery there, was worthy of something better than contempt. We think the more deeply we feel for the slave, and the more anxious we are for his best welfare, the more kindly we shall feel towards all who are honestly seeking his rescue from oppression, though their modes of reaching that result may be different from our own. "The envy also of Ephraim shall depart, and the adversaries of Judah sh cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

NEW PUBLICATIONS.

THE APPROVED PASTOR. A Sermon at the In-stallation of Res. Andrew Govan, were the Evan-gelical Congregational Church and Society in Rowe, Mass., Sept. 5, 1838. By Rev. America Chandler, Pastor of the 1st Church, Greenfield. "And I will give you pastors according to my

heart; who shall feed you with knowledge and understanding," are the words that form the foundation of this very rich and appropriate discourse. The character and qualifications of the approved pastor, form the themes on which the preacher descants, in his own peculiar style, with much force and beauty. in Rowe and the adjacent region, nor of the causes of the wide spread moral desolations, which have there long pained the eye and the heart of the Christian philanthropist. Pastors of another heart have labor ed there, and fed the people with husks instead of bread, till they had ulmost all perished with hunger: a few, a very few survived the famine, and said one to another, "let us arise and go to our Father;" they arose; their Father met them on the way, and blessed them, and killed for them the fatted calf, on which they are feasting now, and it is hoped, will continue to feast, for many days to come.

SPIRITUAL IMPROVEMENT; or, Aid to growth in Grace. A Companion for the Christian's Closet. By Ray Palmer, Pastor of the Third Congre-gational Church, Bath, Maine. pp. 239, 12mo. Boston; Perkins & Marvin. 1839.

The eighteen essays composing this volume, are and still more rarely found so well sustained throughvisible on every page. "Traits of Christian characknowledge; religious meditation; relation of believers to the Redeemer; contemplation of Christ; infustness in piety; God and the world; uses of tempsome time for further reflection. And up comes the tation; uses of affliction; the love of enemies; cha enjoyed some comfort Saturday night, in the idea that sinh's kingdom; and the Saviour's prayer," are topwas a very conscientious man. Could be spoil all ics that cannot be discussed ably, and yet unprofitaing affair into an act of mercy. It was rather a that originality is a prominent feature of these es- his children to one place and some to another; and lo

ness and an unction overspreading them wh cannot fail to interest the enlightened mind, and in part new fervor to the devotions of every since e and humble believer. The writer and the reader. bibing the spirit of those precious truths here brought out so clearly, must possess no small share of that joy which passeth understanding, and of that hope which maketh not ashamed.

A new and approved mode of constructing Bie new and approved mode of constructing Bee houses and Bee hives, and the management of the same. By John Searle, of Franklin. Meri-mack Co., N. H., secured to him by lettes putent in the year 1838. pp. 22. Concord; Asu Me Farland. 1839.

This "new and improved method" of treating Bees, comes highly recommended by several gentle. men, (and among them the Governor of N. H.) who have witnessed its operation, as possessing the great advantage above all others of preserving the life of the Bee while taking its honey, and protecting it completely against the depredations of worms, millers and other vermin, and also from the severity of the

THE CURSE UPON THE GROUND A BLESSING A Sermon preached upon the day of public thanksgiving, Nov. 29, 1838. By Rev. Samue Hopkins. Saco, Maine.

The REASONS, and the INPLUENCES, of the riginal curse on the ground, are the topics discussed It was not a curse on man, but on the earth that sus tains him. The necessity of labor foils essential the influence of sin; gives us enjoyment of earthly good in groportion to the toil it costs us, and prevents innumerable evils that otherwise would deluge the

FRET NOT THYSELF BECAUSE OF EVIL DOERS. A Sermon preached on Fast Day, April 1839. By Rev. S. Hopkins, Saco, Maine. The behaviour here prohibited, and the reasons for avoiding it are the leading divisions of the discourse And in this, as also in that noticed above, the author displays much ingenuity; is terse and nervous in his style; lucid in his arrangement of thought, and weeks up his abundant material with great skill and adroi

CHRISTIAN REVIEW, No. XIV. The following ing are the articles in the June No. of this well susta Quarterly, and will generally well reward the reads Stephen's Travels. II. Titmann on John 4: 1-42. III. Life of Constantine the Great. IV. Ner York Baptist Missionary Convention. V. On the discovery of truth. VI. Life and select discourses of Rev. Samuel II. Stearns. VII. Practical knowledge of God. VIII. Progress of the Democratic princi ple. IX. Literary notices. X. Miscellaneous Intel TRANSPLANTED FLOWERS, or Memoirs of Mrs

Rumpf, Daughter of John Jacob Astor, Eq. and the Duchess de Broglie, Daughter of Madame de Stael. With an Appendix, by Robert Baird New York: John S. Taylor. It is useful to contemplate piety under different

spects, and in various circumstances. We shall hen find that it is everywhere essentially the same Whether it flourishes amid the snows of Greenland or on the burning plains of India, in the bosom of the half-savage islander, or of the polished European amid sunshine and showers, or in the barren de it is the same; and "love, joy, peace," are its fruit This book contains a delineation of piety as it is found in France; a country where, until lately, but little hope was entertained of witnessing such fruits. I presents us with the characters of that distinguished circle of ladies in Paris, who delighted to consecra their talents, their influence and their property to the cause of Christ. Besides the individuals named of the title page, the appendix contains sketches of the lives of Mrs. Grand Pierre and Mrs. Frederic Monor All of these distinguished ladies have become some what known to the American public, through the ention of Rev. Robert Baird, who enjoyed the personal acquaintance of them all. Of course he amply qualified to prepare these memorials; and it so doing he has rendered a service to the cause vital piety. No person, we are sure, can read them without the despest interest, and no Christian can fail to find his zeal animated, and his faith strengthen ed by the perusal.

CONSOCIATION OF RHODE ISLAND. [From our Correspondent.]-Contin

The public meeting of the Rhode Island Home dissionary Society was held Wednesday evening, June 12th. From the Treasurer's report it appeared that a donation had been received from the Connec ticut Home Missionary Society, of \$1,000, and that the churches in Rhode Island had contributed among themselves \$615,67, besides \$416 which had been sent directly to the American Home Missionary Society.

report that must have deeply interested every Christian present, and especially every Rhode Island Christian. Well may the members of that Society, as they survey the past, adopt the language introduced in the early part of the report; "Hitherto hath the Lord

Rev. Mr. Lewis, of Brooklyn, N. Y., and formerly of Providence, in addressing the meeting, said; He had the pleasure of attending the great meetings New York, and of hearing the various reports; and that no report he there heard, affected him so much as the one that had just been read. And without playing too much on the word report, those report came from the ships of the line, but this came from the little Cutter, Rhode Island, and though from the smallest, it was the loudest of them all. The report is interesting, because it says that all our chu are supplied. A great and happy change! About 10 commodious congregational churches have been erect ed in 10 years, in a State whose population is only 160,000.

Again, the ministers are installed. Here is a great and happy change. A little while since many of the churches enjoyed only stated supplies. Six minitters have been installed the past year!-Again, the churches are beginning to help themselves. The Missionary Society takes a church and holds it on its feet till it can put one foot before the other, and so on till it has learned to walk alone, and then lets it go and takes up another disabled one. Slatersville now able to walk alone, and even to aid others. the R. L. H. M. S.

Again, the churches are bearing with less aid. We used to give some \$400 a year. Now who will not hope for Rhode Island? She began right, and she dwelling of the spirit; being spiritually minded; stead- will end right. For her motto she begin with, "No atheism-We trust in God."

Rev. Mr. Grosvenor, of Uxbridge, wished to be testimony to the good influence of this Society. see, said he, its influence in Massachusetts. We fee Society seems much like a father; he sends some of the idands, has assented to become the compliant, interpreter, and tencher of the king and chefes, and has received a dismission from the Production Committee of the A. B. C. F. M. crooked stick; but he would make a trial of it. He says; for if it were, it would be no recommendation to them money as they need, till they come of the says; for if it were, it would be no recommendation to them as "aids to growth in grace;" yet there is age. By and bye the father grows old and infinite.

and they send in turn and duct him down to the the same. It is like the returns home richly lade all the other objects of be Dr. Field, of Conn. Jesus Christ hath tasted

> that know it, under obli Bosides there is a prim Besides there is a primiti-all the world, &c." The rying this command extensive survey of the gospel through the world Rev. Mr. Fowler, of had expired, he would to Society. We have hous men and means for sust that the field is hard. than any thing else, is, parched places and on the in the name of the Great will lift up their prayers was one of uncomme mises much, very much

a no pardon but by him.

may be,) a favorite chari THE RHODE ISLA Held its Annual meeting A. M. \$185,80 have b this Society the past ye churches have contribe Rev. Mr. Hall, Agent

the churches regard it.

Society, made some st and wants of the Society SABBATH SCHOOLS. etary of the Mass. S. S. the history and present s and described the way churches in the other S that Society to their adon motion of one of its ing resolution:

Resolved, That this rational body, approve ommend to the churches riadical and other publica After various other ending of minutes, the C and prayer, and then adjo Great harmony and broughout the meeting.

God has a great dog to hey wander. He send bark at them; but instenhe barks them back into Henry Martyn, while

1806, makes the follow God, God may design h ance in the work to ea The Christian world w been amply fulfilled. that man's memoir, and read it without the renet "You Christians are

ents in the mire?" It eathen, "that he was gre er things than to be a serv sch more ought he to orn to a crown that fadet

"Would ministers," eternity, they would form the understanding, b sive address, endeavor warm the heart. To act gnorance of human natur dolence and indifference stonin the bearers to euspe that the preacher, let him

in the false commerce of u "No Christian is so weak, as to be unable to est and the poorest are a earth nor hell can destroy their reward through eterni

"God be praised for net with. It is good for planted, despised, censure eparated from my peacest best of friends."- Whitefi

"The conduct of Christ the immense expanse of deced from its infinite dis scale, studiously adapted to The character of God so een in the life of Christ. if infinitely magnified and proportions, are to be for God."-Harris.

THE JEWS .- " The As rating the condition of th by a few select friends. T New-Paltz; paid off all the funded the balance, amour nterest of which they de something for the Jews. committee for ascert ad feelings of the Jews appears from the repo rrent of feeling among the owards the land of their fa them, in Russia and ound themselves with an way is open, they will imme in, and there spend their t o the Lord, till be shall so Within the last forty year Palestine has increased from and the sentiment appears among them, that the time of their captivity.

CONNECTICUT LICENT in, just passed by the Cor ins the following provision ill sales of wines or spiritua granted by the town, tated; sec. 2, provides fo we meeting in January, arpose; when they are not by ballot, to grant liberty to sell wine or spirits, under may adopt; sec. 3, prohibit selling to be drunk on the de of constructing Bee ad the management of the e, of Franklin, Merri-d to him by letters patent 22. Concord; Asa Me

d method " of treating anded by several gentle-overnor of N. H.) who of proserving the great preserving the life of , and protecting it comom the severity of the

GROUND A BLESSING. on the day of public 1838. By Rev. Samuel

INFLUENCES, of the e the topics discussed. on the earth that suslabor foils essentially enjoyment of earthly it costs us, and prevents se would deluge the

USE OF EVIL DORRE. ust Day, April 18, s. Saco, Muine. ted, and the reasons for eed above, the author se and nervous in his of thought, and works

XIV. The following of this well sustained well reward the reader. onn on John 4: 1ntion. V. On the d select discourses of Practical knowledge Democratic princi-Miscellaneous Intel-

> or Memoirs of Mrs. cob Astor, Esq. and ghter of Madame de by Robert Buird.

iety under different tances. We shall entially the same. nows of Greenland, in the bosom of the polished European, in the barren desert, a ce," are its fruits of piety as it is found antil lately, but little sing such fruits. It of that distinguished ighted to consecrate neir property to the ins sketches of the Mrs. Frederic Monod. public, through the ho enjoyed the per-Of course he was ervice to the cause of sure, can rend them no Christian can and his faith strengthen-

RHODE ISLAND.

Rhode Island Home Wednesday evening, er's report it appeared of \$1,000, and that had contributed among 416 which had been

of the Society, rend a interested every Chrisery Rhode Island Chris-s of that Society, as they gunge introduced in the Hitherto hath the Lord

n, N. Y., and formerly the meeting, said; He the great meetings at various reports; and read. And without report, those reports e, but this came from and though from the thein all. The report that all our churches ppy change! About 10 ches have been erecthose population is only

thile since many of the supplies. Six minispast year!-Again, the lp themselves. The arch and holds it on its re the other, and so on ne, and then lets it go one. Slatersville is ven to aid others. It or a life member of

ing with less aid. We Now who will not began right, and she she began with, " No

bridge, wished to bear of this Society. I nchusette. We feel am your State. This er; he sends some of ne to another; and he ad, till they come of

they send in turn and take care of him and con- vides a penalty of \$20 for each offence against the oct him down to the grave. This Society is doing law; sec. 5, makes it the duty of the ar the same. It is like the ship that goes abroad and investigate, as to the facts, when complaint is made ras home richly laden. This Society is aiding to them of its violation, and if true, to notify a grand the other objects of benevolence and humanity. juror, who shall prosecute the same. If there is vir-Dr. Field, of Connecticut, said, It is written that tue enough in the people, as we trust there is, this lesus Christ hath tasted death for every man. There

will prove an efficacious law. one parden but by him. This simple fact lays all hat know it, under obligations to publish it to all. the Rev. SAMUEL P. NEWMAN, as Principal of the Resides there is a primitive command, "Go ye into Normal School at Barre, Mass. Mr. Newman has the world, &c." There are great facilities for caring this command into execution. Dr. F. took an been long and favorably known to the Christian pubpaive survey of the facilities for preaching the lic as a scholar, a gentleman and a Christian. As a writer, a preacher, and instructor of youth, it would al through the world. be difficult for the Board of Education to find a man Rev. Mr. Fowler, of Fall river, said, as the time ad expired, he would "only put in one plea for the of superior qualifications for the station. His parentage, course of education, and many years of stendy We have houses of worship, and we have and successful service in Bowdoin College, as Proen and means for sustaining them; but it is said fessor, and, a considerable part of the time, as acting at the field is hard. What we need now, more

han any thing else, is, the Holy Spirit on these

ched places and on these brethren. May I not ask

the name of the Great Hend of the church, that all

gill lift up their prayers for this object ?" The meeting

was one of uncommon interest, and this Society pro-

THE RHODE ISLAND EDUCATION SOCIETY

es much, very much for Rhode Island. And so

churches regard it. It seems to be, (as it well be.) a favorite charity with those churches.

d its Annual meeting on Thursday, at 9 o'clock

M. \$185,80 have been paid into the treasury of

Society the past year. Besides, several of the

rches have contributed directly to the Parent So-

Rev. Mr. Hall, Agent of the American Education

SABBATH SCHOOLS .- Rev. A. Bullard, Cor. Sec.

my of the Mass. S. S. Society, gave an account of

history and present state and plans of that Society. nd described the way in which the Congregations

orches in the other States might co-operate with at Society to their advantage. The Consociation,

motion of one of its members, adopted the follow-

Resolved, That this Consociation, as a Congre-

tional body, approve the plans and operations of

Massachusetts Sabbath School Society, and re-

mend to the churches within our bounds, the pe

After various other business, reports, &c. and the

Great harmony and brotherly kindness prevailed

"I once heard Dr. Marriott say," says Whitefield,

God has a great dog to fetch his sheep back when

they wander. He sends the Devil after them to

bark at them; but instead of barking them farther off,

Henry Martyn, while a missionary in India in

806, makes the following entry in his journal.

and if I never should see a native converted to

id. God may design by my patience and continu-

e in the work to encourage future missionaries."

Christian world well knows this prophecy has

en amply fulfilled. What herald of the gospel to

heathen has not rend the precious volume of

it without the renewal of their love and zeal?

You Christians are priests consecrated to God,

the mire?" It was a high speech of an

en, "that he was greater, and was born to great-

ings than to be a servant of his body." How

more ought he to say so who is born again,

m the heart. To act otherwise, bespeaks a sad

rance of human nature, and such an inexcusable

in the hearers to suspect, whether they will or not, the preacher, let him be who he will, only deals

"No Christian is so poor, nor so busy, nor so

esk, as to be unable to work for God. The weak-

th nor hell can destroy or stop, and which will be reward through eternity."-P. Philip.

God be praised for the many strippings I have

with. It is good for me that I have been suplasted, despised, consured, maligned, judged by and

separated from my nearest and denrest friends. By

is I have found the faithfulness of Him who is the

immense expanse of the divine perfections, re-

ited from its infinite dimensions and subdued to a

tees in the life of Christ. The excellencies of Christ

infinitely magnified and restored to their original

portions, are to be found in the perfections of

THE JEWS .- " The American Society for me-

ating the condition of the Jews," is still sustained

ice-Paltz; paid off all the debts of the society; and

aded the balance, amounting to nearly \$6,000, the

of feelings of the Jews in the city of New York.

then, in Russia and Poland, are said to have

n, and there spend their time in fasting and prayer

the Lord, till he shall send the promised Messiah.

and the sentiment appears extensively to prevail

meng them, that the time is at hand for the turning

tw. just passed by the Connecticut Legislature, con-

meeting in January, annually, for the special

Within the last forty years, the number of Jews in

thing for the Jews. The Board have appointed

ittee for ascertaining the number, condition,

ew select friends. They have sold the farm at

studiously adapted to the feeble vision of man. he character of God so infinitely reduced, is to be

and the poorest are able to work, which neither

he false commerce of unfelt truth."

t of friends."- Whitefield.

Sod."-Harris.

nce and indifference in a preacher, as must con-

to a crown that fadeth not away ? - Leighton.

man's memoir, and who of them could have

ITEMS.

edical and other publications of that Society.

and prayer, and then adjourned.

he barks them back into the fold."

throughout the meeting.

and wants of the Society.

etr, made some statements respecting the claims

President, give strong assurance of his eminent use fulness in this new and important office. MISSIONARIES FOR SIAM.

The ship Arno, Capt. Nott, is expected to sail from this port on Wednesday, July 3d, for Siam, and to take out five married missionaries and two unmarried females, to reinforce the mission in that country under the direction of the A. B. C. F. M.

For the information of the numerous friends of misionaries at the Sandwich Islands, we would state, that the ship "Don Quixote" is expected to sail from this port for those islands in the course of a few weeks. Letters or parcels sent to the Missionary House of the A. B. C. F. M. will be forwarded by this vessel, if seasonably received.

HOW TO RESENT AN INSULT.

HOW TO RESENT AN INSULT.

A lady Tract Visitor, in New York, on a Sabbath morning, having been into her district, was proceeding rather quickly to a Sabbath School in which she is a teacher, when she was met by two decently dressed seamen; one of whom rudely accosting her said, "My little angel, why in such haste? Why not at once take to yourself wings and dy away?" The lady paused; and then turning to him, said, "Sir, that is what I expect to do when I die; and I here present you this Tract, that you too may find your way, at last,

Up to the fields where angels lie,

And living waters gently roll."

In a moment, a blush on the cheek of the hardy tay

And living waters gently roll."

In a moment, a blush on the cheek of the hardy tar showed that he had a conscience, and that the reply was a word in season. He left his companion, and, at a distance, followed the lady to the door of the Sabbath School, when he inquired her name from one of the teachers; ingenuously confessing his fault, and snying, the reason for making the request was, he hoped at no distant day to report to her that he was become a better man. reading of minutes, the Consociation united in singing

He then left the door; but his conscience seemed He then left the door; but his conscience seemed to reproach him bitterly for having wounded the feelings of a Christian lady, who was capable of returning kindness for insult; and after lungering near the spot until the teachers were passing from the school to the sanctuary, he drew near, and taking off his hat, in the most respectful manner asked forgiveness of the lady. This was readily granted, and he invited to attend the house of God, where he listened to the discourse with solemn and fixed attention. On that day, it is hoped, his mind received an impression never to be effaced.

[Evangelist.] ____

For the Ro-ton Recorder NEW COURSE OF LECTURES.

At a meeting of gentlemen, friends of common edu-cation, at the Room of the American Institute of In-struction, on Tuesday evening, Jone 18, Hon. Hor-ace Mann, was appointed Chairman, and J. F. Bum-

ace mann, was approximate stead, Secretary.

After fully considering the question of procuring a second course of lectures for teachers, similar to those delivered in Tremont Hall, the last year, it was unan-

will you tumble yourselves and your precious gar-Portant benefits were durived from the Lectures to Teachers, delivered in this city, during the last autumn and winter, and that it is expedient and desirable that a similar course be procured for the current year, to be delivered gratuitously to the Teachers of Boston Would ministers," says Whitefield, " preach

nd vicinity.

The following gentlemen were appointed a cometernity, they would then act the part of true mittee of arrangements to carry these views into effect, viz. G. F. Thayer, H. W. Carter, S. G. Howe, Horace Mann, J. H. Abbott, W. D. Ticknor, tian orators, and not only calmly and coolly inthe understanding, but by pathetic and persuaaddress, endeavor to move the affections and

and J. F. Bumstead. HORACE MANN, Chairman,

The Committee have entered on their duties, and hereby announce, that the first lecture of the above-mentioned course, will probably be delivered early in September, particulars of which will be duly published. G. F. THAYER. Chairman of the Committee.

-For the Boston Recorder. TAKING A RELIGIOUS PAPER.

TAKING A RELIGIOUS PAPER.

Mr. WILLIS,—Just before our Anniversary Meetings, I had occasion to speak of them to a lad of my acquaintance, and alluded to the notices which were given respecting them in the papers of the day. "But," said the boy, "they are not in the Times, I guess." "No," said I, "they are in the Recorder." "Father does not take the Recorder, he answered. Supposing as a matter of course, that the family was not without some religious paper, I asked, "What paper does your father take?" "He does not take "The conduct of Christ is a copy, a living map of

adult age, and become pious.

I can now satisfactorily account for the comparative narrowness of mind, and limited subjects of conversation which I have noticed in some members of the family, while, at the same time, their natural powers of mind seemed of a high order. Cannot some means be devised to put the Recorder

or some other religious paper, into every family in the city? I am convinced that it would have been worth ten times the cost to the family to which I have alluded, or to any other similarly situated.

alluded, or to any other similarly situated.

If children would persuade their parents to take some religious paper, or, if they are ansuccessful in such an effort, save from their own expenditures, sufficient to pay for such a weekly visiter, they would find themselves amply repaid for such retrenchment in their greatly increased knowledge of men and things, and enlargement of mind. Are postors, Sabbath school teachers, and tract visiters aware, that if they can persuade the families, among whom they visit, to take and pay for a religious paper, they will, by such means do much to elevate the standard of intelligence and virtue, and advance the Redeemrest of which they design to employ in doing appears from the report of the society, that the nd of feeling among the Jews, is strongly setting and the land of their fathers. Several thousand will, by such means do much to elevate the standard of intelligence and virtue, and advance the Redeemer's kingdom? Is any effort made by those who now take such a paper, and have experienced the benefit of it, to recommend it to the families of their acquaintance? I wish some plan might be found, through the instrumentality of some or all of the above classes, by which every pious person in our land can have access to a religious paper. nd themselves with an onth, that, as soon as the ay is open, they will immediately go up to Jerusaaestine has increased from two to forty thousand;

Of the Libraries of the United Stat Of the Libraries of the United States, (says the New York Son.) that of the Harvard University is the largest, containing about 40,000 volumes. The Philadelphia Library, we believe, ranks second, and the New York Society Library, which possesses 35,000 volumes, is the third in point of number. The Boston Athenæum Library numbers nearly as many volumes of wines or spirituous liquors, without liberary that is a state by the town, in the manner hereafter late; see, 2, provides for the legal warning of any meeting in January, annually, for the special suppose where we work that the country of remark that the country like the second suppose we work that the country like the second suppose we work that the country like the second suppose we work that the country like the second suppose we work that the country like the second suppose we work that the country like the second suppose we work that the country like the second suppose we work that the second suppose we work son, the largest, containing about 40,000 volumes. The largest, containing about 40,000 volumes. The provides suppose we work son, that the suppose we work son, the largest, containing about 40,000 volumes. The largest, containing about 40,000 volumes.

It is, perhaps, worthy of remark that the country is relieved from the services of Mrs. Francis Wright Darusmont. She sailed for England on Thursday. erpose; when they are authorized, by a major vote, ballot, to grant liberty to any person or persons, ell wine or spirits, under such regulations as they adopt; sec. 3, prohibits any but tavern keepers

There have been schools established all along the I to be drunk on their premises; sec. 4, pro- Western Rail Road for the Irish children.

ECCLESIASTICAL.

A'ew C'hurch.—An Evangelical Society has lately been formed in the town of Lancester, Mass. and Orthodex preaching is now maintained there regularly. A Council mot on the 22d May, constituted an Evangelical Church, consisting of 39 members—32 of whom were from the church in the adjoining town of Bolton. The exercises of the occasion were as follows:—Introductory Prayer by Rev. J. W. Cross, of Boxboro'; Seimon by Rev. J. S. Davenport, of Botton; Constituting of the Church by reading the Confession and Prayer by Rev. G. Fisher, of Harvard; by Rev. O. G. Hubbard, of Leominster.—Comm.

Installation.—Installed, Jone 12th, as Pastor of the 1st Congregational Church in Windsor, Ct., Rev. Septembor D. Jewett. Introductory Prayer, by Rev. C. B. Everest, of Bloomfield; Sermon, by Rev. Joel Hawes, D. D., of Hartford; Installing Prayer, by Rev. C. B. Everest, of Bloomfield; Sermon, by Rev. Joel Hawes, D. D., of Hartford; Installing Prayer, by Rev. A. M'Lean, of Simsbury; Charge, by Rev. S. Bartlett, of East Windsor; Right Hand of Fellowship, by Rev. R. Southgate, of Wethersfield; Address to the People, by Rev. B. Tyler, D. D., of the Theological Seminary, East Windsor; Concluding Prayer, by Rev. A. C. Washburn, Suffield.

Rev. Benjamin Dorr. D. D. formerly of New-

REV. BENJAMIN DORR. D. D. formerly of New-REV. BENJAMIN DORN, D. D. formerly of New-buryport, has been elected Bishop of Maryland, and in the Convention at the same time it was determined that the Episcopate should be separated from the charge of a parish; that a fund (\$60,000,) should be raised, which would enable the diocese to give the Bishop a sum of \$3,400 per annum; that means be forthwith put in operation to raise said fund; and that in the mean time other means be devised for his liberal and ample support. A later account states that Dr. Dorr declines the appointment.

[Watchiscer.]

We understand that the Rev. Thomas M. Smith, of Catakill, N. Y. has accepted the invitation manimous-

We understand that the Rev. Thomas M. Smith, of Catskill, N. Y. has accepted the invitation unanimously tendered to him by the North Congregational Church and Society in this town, to become associated with the Rev. S. Holmes in the pastoral charge of said Society. It is expected that he will enter upon the discharge of this duty in the course of a few weeks.

[New Bedford Mercury.]

For the Boston Recorder. THE TWENTY THOUSAND CHILDREN

Of the Sabbath Schools in New York, celebrating together the 4th July, 1×39. O sight sublime ! O sight of fear ! The shadowing of infinity—
Numbers! whose marmar rises here
Like whisperings of the mighty sea. Ye bring strange vision to my gaze; Earth's dreamer, Heaven before me swims The sea of glass—the throne of Days; Crowns, harps, and the melodious hymns. Ye rend the air with grateful songs For freedom by old warriors won-O for the battle which your throngs May wage and win through David's Son ! Wealth of young beauty! that now blooms Before me, like a world of flowers-High expectation! that nesuma The hue of life's serenest hours,

Are ye decaying?—must these forms Bo agile, fair, and brightly gay, Hidden in dust, be given to worms And everlasting night, the prey? Are ye immortal?—will this mass Of life, be life, undying, still, When all these sentient thousands pass To where corruption works its will? Thought! that takes hold of heaven and hell, Be in each TEACHER's heart to day!

So shall Eternity be well With these, when Time has fled away. W. B. T THE FOURTH OF JULY is approaching. Every

THE FOURTH OF JULY is approaching. Every friend to the Temperance cause, to morality, to virtue, and to the health and happiness of the community, ought to do what he can to discourage the noisy, intemperate, bacchannian proceedings which have hitherto disgraced so many places and persons, and disgraced the day itself.

We rejoice to say that in this city, there is to be a Public Dinner at Fanteil Hall, on that day, on Temperance principles. No ardent spirits, or wines, are to be furnished. Addresses are to be made, excellent vocal and instrumental music furnished, and the whole celebration conducted in a rational and discress manner.

we commend this enterprise to the attention of the friends of Temperance in Boston and the vicinity.

As a limited number of tickets is to be issued, those who design to be present, should secure their tickets in senson. They may be procured at the Booksfores of Perkins & Marvin, and Whipple & Damrell.

of Perkins & Marvin, and Whipple & Damrell.

Fourth of July in Philadelphia.—The 4th of July is to be celebrated in Philadelphia.—The 4th of July is to be celebrated in Philadelphia by a concurrent arrangement of the several Literary Societies. A convention to make the arrangements was held on Thursday evening. The presuble to the resolutions of the first meeting on the subject runs thus:

"Whereas, we consider the manner in which the 4th of July is celebrated by numerous bodies of young men in our city, a desecration of that glorious anniversary, and that it is incumbent on the several Literary Institutions to adopt and execute conjointly, a

paper does your father take?" "He does not take any but the Times," said the boy, "Has he never taken any religious paper?" said 1. "Not that I know of," was his answer. know of," was his answer.

I was really surprised that such a family had not religious periodical. The father has long been a professor of religion, and has brought up a family of sons and daughters, some of whom have arrived at such leaves each because priors. in forwarding military stores to all parts of England and Wales, and concentrating troops in the vicinity of the large manufacturing districts. In the mean time the Chartists are holding meetings and listening to the most inflammatory speeches of their leaders; but dispersing, as often as they meet, without action. Arrests are numerous and frequent, but no immediate trouble seems to be apprehended by the most intalligant classes.

their usual train.

The King has granted from his privy purse 10,000 on the spring hawser, by which she was made fast to francs towards the immediate relief of the families of the national guards and soldiers who were killed or wounded on the 12th and 13th of May, the Queen and the Duke of Orleans 4,000 francs, each, and Madame Adelaide 2,000 francs, the whole of which she was been paid into the hands of Marshal.

The water was clear and he was seen rising feet.

most distinguished courtesy. It is true that after several communications with the Mexican authorities, it was decided that he should not be received as the Representative of the Government of Texas.

Representative of the Covernment of Lexis.

A private letter from Mexico, under date of May 25th, informs us that the Rev. Dr. Moldoun, Apostolic Vicar of Texas, reached that city on the 14th of May, and next morning called to pay his respects to the President, al interim, who would not see him under pretext of business. That night, at 12 o'clock he was conducted to prison, where he remains, without any hope of acquiring his liberty, at present.

Boston dul Maine Raitroad.—We are glad to learn that this rail road is progressing rapidly towards the east. There are now hands at work between this place and Exeter, within hilf a mile of each other, upon the unfinished parts in East Kingston, and in all probability the rails will be laid to Exeter in November, as they intend to compare having them, some probability the rails will be laid to Exeter in November, as they intend to commence laying them sometime in July. A survey from Exeter to New Market towards Dover has been had, and is contracted for by this time, as we learn by the Exeter paper, that proposals to that effect have been published to be taken possis to that effect have been published to be taken by the 19th inst. The route from South Berwick is now under examination, and a report of the Engineer may shortly be expected.—Haverhill Gazette.

Boston and Portland Railroad .- By an act of

from the Norwich Courier, that the rails on this rail road are already laid for some distance on that end of the line, and that the work of laying the rails is in rapid progress. A portion of the rails have also been received in this city, for the purpose of commencing laying them down at the Worcester end of the road, and a part of them have been already transported thither, upon the Worcester Rail Road. They are a heavy and substantial Trail, similar to those used on the Western Rail Road. The whole line of that road has been for some time past entirely graded, and the laying of the rails appears to be going forward with expedition.

Female State Prison .- The Female State Prison at Sing Sing, is nearly completed. The female con-victs, about fifty in number, have been removed into it. This department of the prison is under the charge of Mrs. Isabella Bard, a lady whose assiduous attention to the daties of her station, and successful employ-ment and control of the wretched beings committed to her care, has elicited the most unqualified expres-sions of approbation and pleasure from all who have witnessed them. A good degree of attention is paid to the moral and religious improvement of the minds of the immates; they have the Scriptures and reli-gious tracts to read, and seasons of devotion and pious instruction with the Matron, whose whole time is oc-cupied with them; and a Sabbath School with the aid of a few kind-hearted ladies, has far some time been manutained among them, with the goost flattering prosto the duties of her station, and successful employor a rew kind-neared indies, has he some time been maintained among them, with the most flattering prospects of usefulness. Not a single instance of reconviction, we are told, has occurred since Mrs. Bard has had the charge of those prisoners.

[Westchester Herald.]

Reformed Hotel .- A friend informs us, that Mr Reformed Hotel.—A friend informs us, that Mr. Parks, of Litchfield, has recently converted his Hotel in South street, Litchfield Hill, into a Temperance House. This is a cheering indication of the progress of the temperance reform, and speaks well for the principles and enterprise of the proprietor. The house is pleasantly located, and furnished in the best style; and it is to be hoped, that the friends of morality will extend to it a liberal patronage. We shall be happy to receive the same cheering intelligence from the other Houses in that pleasant village, which, as we understand, yet need to be reformed.—Ct. Obs. we understand, yet need to be reformed .- Ct. Obs.

Stealing Staces .- Two men, by the names of Steating States.—I'wo men, by the names of Shropshire and M'Carty, were arrested a few days since, at New Orleans, and examined before the Recorder's Court, on a charge of steating a slave from Mr. Paine of Mobile. The evidence was so strong against them on examination, that Shropshire became compunctions, and revealed all he knew. The penalty for stealing a slave in Alabama or Louisiana is death.

ary Institutions to adopt and execute conjointly, a plan of celebration consistent with the great occasion and the object of our formation."

The several Philadelphia Temperance Societies are also making arrangements to celebrate the day.

Summary of News.

Later from England.—The packet ship Cambridge, Capt. Bursley, has arrived at New York with London papers to the 20th, and Liverpool to the 21st of May, containing Paris dates to the 18th. The principal tonics are the failure of Sir Rabara Peal.

Retaliation. - A truckman who has been noted for cruelty to animals under his charge, on Thursday last, whilst beating one of his horses in a most shocking manner over the head and ears with the butt end of his whip, was seized by the indignant beast and held up by the arm, until his piercin shricks brought to him the assistance of the by standers. When liberated from the gripe of his in furiated eastigator, he fainted immedi be hoped the wholesome punishment he received from his fellow brute will teach him a salutary lesson for the regulation of his future conduct.

Noble Deed .- As the steamboat Boston, one of gent classes.

In France the public mind was recovering from the night of the Chelsea Company, was agitations consequent upon the ministerial crisis and the Paris riot, and matters were settling down into their usual train.

Madama Adelaide 2,000 francs, the whole of which sums have been paid into the hands of Marshal Gerard.

Advices from Mexico mention that on the 4th inst. 500 Cumanche Indians attacked the Mexican residents on the north side of the river Rio Grande, killed about thirty of thom, and plandered and destroyed every thing they could lay their hands on.

Texas and Mexico.—Mr. B. L. Bee, the Agent lately sent by the Government of Texas to Mexico, with a diplomatic appointment has published a letter in which he denies the statement that he had been treated with any indignity by the Mexican Government. He says that on the other hand, he landed at Vera Cruz ander the sanction of Gen. Victoris, remained there 10 days, and received at his hands the most distinguished courtesy. It is true that after

the neck, when they both sank again.

Mr. B. however succeeded in freeing himself from his grasp and again brought him manfully to the sur-face where he most fortunately derived temporary relief from a plank which had been thrown out from relief from a plank which had been thrown out from the steambont, which enabled him to sustain his burthen until he could reach a water-logged hoat bebutther unit ne could reach a water-negged not be-longing to a schooner lying at the wharf, which he had just got hold of when the boat belonging to the steamer came to their rescue, and conveyed them on board. The master was almost gone, but there being fortunately a physician on board, he was gradually resuscitated and conveyed in the steamer to

Florida War ended once more.—The Alexandria Gazette of Thursday contains information from Florida, by officers of the U.S. Army, who left there six days ago. It is stated that the Indians are coming in excursion, as fresh as if nothing had happened, and

seeming apparently to think but lightly of the feat he had performed, although he had undoubtedly saved the life of a fellow being.—Transcript.

seconds apparently to think but lightly of the feat he had performed, although he had undoubtedly saved the life of a fellow being.—Transcript.

Sanguinary Fight between a Boy and a Dog.—It appears that dogs, at the West, sometimes getting separated from their masters in crossing the large rivers, and in other ways, take to the words, and having no other means of subsistence, resort to wild game, sheep and hogs. When they cannot find these, hanger prompts them to attack human beings. A correspondent of the Graffon (Illinois) Backwoodsman, writing from Calhoun county, in that State, gives the following account of a fearful rencontreated to the following account of the following account of a fearful rencontreated to the following account of a fearful rencontreated to the following account of a fearful rencontreated to the following account of the following account of the following decorping with the following decorping to the Boston and Portland Railroad.—By an act of the last Legislature, the name of the Andover and Haverhill Railroad, was changed to the Boston and Portland Railroad. The road is now being continued, and a bridge constructed across the Merrimac River, to connect with the Boston and Maine Ra Iread, which is to be opened to Exeter this fall. That the public may fairly appreciate the value of the stock, I send you the receipts of the road for the months of March, April and May, in 1838, as taken from the Treasurer's books—amounting to \$12,351,80. In the corresponding months in 1839, \$18,188 50—showing a gain of \$5,836 40 in three months, and at the rate of \$72,752 80 per annum, on a road costing less than \$400,000.—Attas.

Norwich and Worcester Rail Road.—We learn from the Norwich Courier, that the rails on this rail road an all every observment more and an every observed and at every one and an every observed which is such as the observed which is such as a lacked the college in the observed was all one of the stock, I send you the received many severe wounds, the lad also had lost over the first the strength was frest failing. He saw that his life depended on giving the dog a mortal wound within a short time, for he felt that he could continue the fight but a few moments longer. He could wound within a short time, for he felt that he could wound within a short time, for he felt that he could wound within a short time, for he felt that he could wound within a short time, for he felt that he could wound within a short time, for he felt that he could wound within a short time, for he felt that he could wound within a short time, for he felt that he could wound within a short time, for he felt that he could wound within a short time, for he felt that he could wound within a short time, for he felt that he could wound within a short time, for he felt that he could wound within a short time, for he felt that he could wound within a short time, for he felt that he could wound within a short time, for he felt that he could w

NOTICES.

With Divine Permission, the Middlesex Union Association will meet at the house of Rev. James Howe, in Pepperell, on Tuesday, the 2d of July, at 11 o'clock A. M. Boxboro', June 20th, 1899. Jos. Warren Cross, Scribe.

Boxbore', June 2013, 1937.

AMERICAN EDUCATION SOCIETY.—The regular Quarterly Meeting of the Board of Directors of the American Education Society, will be held at their Recome in Boston, on Wednesday, the tent day of July, 1839, at 10 o'clock A. M. An Examining Committee of the Board will attend at the same place on Tuesday, the day preceding, at 8 o'clock P. M., for the examination of Candidates who shall apply for the patronage of the Society.

By order of the Board, 2w. WM. Conswell, Secry.

2w. Wst. Conswell, Sec'ry.

The Anniversaries of the Essex South Conference of
harcher will be held at Salem, in the Tabernacle Meeting
ones, on the second Women's the 10th of July next, at 5
clock A. M. Reports and the second with the minds, it results
on to the Hible, Salbanh School, Education, Domestic and
oreign Missionar's Rocieties.

Jas. F. McEwien, Clerk,
Taptfield, June 25, 1839.

THE NEWTON SARBATH SCHOOL UNION WIll celebrat

A CARD.—The Subscriber presents his thanks to the Sla-craville Sewing Circle, for a donation of Fifteen Indians, to constitute him a Life Member of the Rhode-Island Home Hissionary Society. May this token of respect, he recipro-nated on his part, by greater efforts to benefit those who have thus honored him.

Statersville, June 24th, 1839.

T. A. TAYLOR.

'Ashmun," containing a statement of facts, should have seen accompanied with the name of the author. If we re-seive this immediately, the article will appear next week.

MARRIAGES.

MARRIAGES.

In this city, Mr. John Saunders, to Miss Adeline Wilmet—At Grace Church, hy Rev. Mr. Clark, Charles Henshaw, Esq. to Miss Hannah, daughter of Tobus Lord, Esq. of New-York Mr. Amos C. Chapp, to Miss Catharine M. Lambert—Mr. Wentworth Cook, to Miss Cordelin B. Whitter, In Chelesa, Mr. Henry Tewishory, Jr. to Miss Sarah in Chelesa, Mr. Henry Tewishory, Jr. to Miss Sarah

Andover, William Stevens, Esq. Counseller at Law, to n Andover, William Stevens, Esq. Counseiller at Law, to se Elizabeth Bernard, doubter of the late Hom. John Phil-—In Milton, Mr. Calch Thayer, of Braintree, to Mrs. Je-he Pierce, of Milton. n Rosbury, Mr. Joseph Hanghton, to Miss Maria Scaver, n Worrester, Mr. Josish W. Allen, of Bostom, to Miss ney A. only daughter of Col. Warner Hinds. of Staterwille, R. L. at the meeting-house, on Thursday ming, June 20, Mr. James T. Harkness, to Miss Julia A. nold, both of S.

Arnold, both of S.
In Middlebury, Vt. in the Congregational Meeting-hous
Sabbath, April 14, Rev. Lyman B. Peet, of Corawall, Vt.,
Miss Rehecea C. Sherrill, of M. Prayer and Ceremony, I
Rev. Dr. Merrill, of Middlebury; Closing Prayer, by Re
Dr. Kuderson, of Roston. Mr. and Mrs. Peet belong to it

Rosabella.

In Weathersfield, Vt. by Rev. Mr. Kidder, of Windse Rev. T. D. Southworth, of Franklin, Mass. to Miss Mutti Warren, of Weathersfield.

DEATHS.

In this city, on Friday last, of lockjaw, after an illness of 24 hours, Mr. Thomas T. Goodridge, aged 24—Of long fever, Capt. Henry Martyn, a native of England, 40—Mass Mary Ann Cutler, 23—Mrs. Margaret Goodwin, relict of the late Capt. Nathaniel Goodwin, 81—11th inst. James C. son of

pt. Nathaniet Goodwin, 81—11th Inst. James C. 200 of James C. Odiorne, 8 years. n Brighton, Mrs. Sarah E. W. wife of Mr. John Field, Jr. —In Milton, Francis Davenport, Esq. 55.

n, Esq. 81. In Sturbridge, June 18, Mary A. Shumway, wife of Livings-ishumway, and daughter of Den. Jason Morse, of South-dge, 31.

rim, N. H. Capt. Thomas Jameson, 78. in Peterboro', N. H. Mr. Nathaniel Whittemore, a soldier of the revolution. In Fitzwilliam, N. H. Capt. John Fay, 83. He was born a Sauthboro', Mass. and was in the war of the revolution. In Chicago, III. Elijah K. Hubbard, Esq. formerly of Mid-letown, Ct. 27.

Brighton Market .- Monday, June 24, 1839. At market 173 Bed Cattle, 12 Working Oxen, 15 Cows and Calves, 560 Sheep and Lambis, and 350 Swine. 160 Swine were reported last week.

Paices—Bef Cattle—Last week's prices were not ansained, and we reduce our quotations. First quality \$2.52 a 1551, around a painer \$2.50 a. 1551.

sined, and we reduce our quotations. First quality \$9.52 a 55; accoud quality \$8.75 a 5; third quality 7.50 a 8.50. Coug and Calces—We noticed sales at \$30, 36, 38, 45 & 55. Sheep and Lambs—Lots were taken at \$3.75, 3.88, 3.94 and Seeine—Bull: a lot of old Hogs selected, mostly barrows, 8c, and a lot, nearly all sows, at 7c, and a lot of small Pigs about 8c; at retail, from 7 1-2 to 11.

Tanner's New Universal Atlas.

NEW Universal Atlas; containing Maps of the various Empires, Ringhoms, States and Republics of the World, with a special Map of each of the United States, Plans of Cit-ies, &c., comprehended in sevently objects, and forming a ser-tics of one handreal and seventeen Maps, Plans and Sections. For sale at CROCKER & BREWSTER'S, 47 Washington

The Young Lady's Guide 100 the Harmonious Developement of Christian Character. By Harrey Newcomb. Just published. Por sale by CROCKER & BREWSTER, 47 Washington street. June 28.

The Women of England,

THEIR social duties and demestic habits. By Mrs. Ellia, (late Sarali Stickney.) author of "Poetry of Life," &c. Impressions of Travel in Egypt and Arabia Petras, by Alexander Dumss. Translated from the French, by a Lady of New York. Blunt's History of Christ; Do do do St. Paul. Mrs. Isahelia Graham's Letters. Dr. Humbers's Except Tour. 2 vols. &c. &c. Mrs. Isahelia Graham'a Letters. Dr. Humphrey's Foreign Tour, 2 vols. &c. &c. For sale by CROCKER & BREWSTER, 47 Washington

The Young Lady's Guide,

The Young Landy's coulde,

Y Harvey Newcomb, Guide to the harmonious development of Christian Character, 1 vol. 12mo, cloth.
The Metropolitan Palpit; or, Sketches of the most popular preachers in London, by the author of "Rendom Recollections," "The Great Metropolis," &c. &c. 1 vol. 12mo.

Transplanted Flowers; or, Memoira of Mrs. Rumpff, daughter of John Jacob Astor, Esq. and the Burhess de Broglie, daughter of John Jacob Astor, Esq. and the Burhess de Broglie, daughter of Madame de Sinel, by Robert Baird, 1 vol. 12mo.

YOUNG LADY'S GUIDE,

To the Harmonious Development of Christian Character, By Harvey Newcomb, nother of Sunday School Ques-tion Books, "The Closer," &c.

PREFACE.—This book is addressed to those who are suppea-ed to have commenced the Christop Ref.

DY Proffs. Edwards and Park. Containing Introduction, by the Translators. The Life, Character and Style of the Apostle Paul. The Trugical Quality in the Friendship of David and Jona-

the Gifts of Prophecy, and with speaking with tongues in a Primitive Church

he Primitive Church. Sermons, by Prof. Tholuck. Sketch of Tholuck's Life and Character. The Doctrine of the Resurrection of the Dead, by Dr. I. L.

uckert.
The Resurrection of the Body. Life of Plato.
Sketch of the Biographers of Plato, and the Commentator

Sketch of the Biographers of the Biographers of the Biographers of the Shilless Character of Jesus.

The Shilless Character of Jesus.

Just published and for sale, by GOULD, NEWMAN & BAXTON, Andover, Muss. and corner of Fulton and Nassau June 28.

BLOCKS.

NEW FORE.

PITTER'S Philosophy, 3 vols, 8vo.
Mertunee on Oil Painting. 12mo.
Negris' Philor. 12mo.
Hints on Horsemanship.
Howatr's Rural Life of England. 2 vols.
England Under Seven Administrations. 3 vols.
Massilion. 2 vols. royal evo.—Share copy.
Lord Broughant's Speeches. 4 vols.
Life of Sis James Machituch. 2 vols.
Life of Sis James Machituch. 2 vols.
In the Sis James Machituch. 2 vols.
Sirvesile by JAMES MUNICE & CO., 134 Washington June 28.

HAGUE'S GUIDES.

GUIDE to Conversation on the New Testament, designed for the use of Bible Classes and Sabbath Schools By Rev. William Hague.
Vol. 1—Contains the Gospel of 8t. Matthew. Vol. 2—Gospel of John.

Notice Next Week.

This work has received the highest commendation from all who have examined it; and be confidently recommended as the best work for Bible Choses and Subbath Schools published; and as it is not sectorian, it may be used by all denominate the sectorian of the sectorian of the sectorian of the sectorian.

Metropolitan Pulpit;

OR, Sketches of the most Popular Preachers in London, by the author of Random Recellections of the House of Lords and Commons. I vol. 12mo. Just published and for sale by JAMES MUNROE & CO., 134 Washington st. 124.

GERMAN SELECTIONS. CELECTIONS from German Literature. By B. B. Edy wards, and E. A. Park, Professors Theol. Seminary, Andover, Just published, and for sale by GOULD, KEN. DALL & LINCOLN, 59 Washington street. June 28.

Washburn's Address. A NNUAL Address, at the Twenty-seventh Anniversary of the Massachusetts Temperance Society, by Emery Washburn. Also, containing the Proceedings of the Meeting and Report. For sole by the dozon or single, at the Temperance Depository, No. 9 Cornhill, by WHIPTLE & DAM-RELL.

Jahn's Biblical Archaeology.

*** RANSLATED from the Latin. With additions an Trections, by T. C. Upham, Professor of Morat as relicetual Philosouthy, and of the Hebrew Language in dois College. A few copies for sale by WHIPPLE & June RELL, No. 9 Cornbill.

ARSH, CAPEN, LYON & WEBB, 109 Washington of the Massachuserts Bond of Education, a collection of original and selected works, entitled, "The School Library," The Library will embrace two series of fifty volumes each; the one to be in 18mo, averaging from 250 to 250 pages per volume; the other in 12mo, each volume containing from 350 to 400 pages. The former, or Javanite Series, is intend-

The Library is to consist of resulting, and not school, class, or text boxis; the design being to trustish youth with suitable works for perusarl during their leisure hours; works that will interest, as well as instruct them, and of such a character that they will turn to them with piessure, when it is desirable to inhead from the studies of the school rotheroce and Literature, preference being given to works relating to our own Country, and illustrative of the history, institutions, manners, customs, &c., of our own people. Being intended for the schot community, no work to history, institutions, manners, customs, &c., of our own people. Being intended for the schot community, no work of a sectrism or denominational character in religion, or of a partisan character in politics, will be admitted.

The sim will be to clothe the subjects discussed, in a popular garb, that they may prove so streative, as to lure the child onwards, fix his attention, and induce him, subsequently, to seek information from other and more recondite works, which, if put into his hands at the onset, would alarm him, and induce a disgust for that which would appear dry and unintelligible, and of course, unmirresting.

The intention is not to provide information for any one class, to the exclusion of others, but to disseminate knowledge among all classes. The Manufacturer, the Mechanic, the Laborer,—all to prefit by the lights of science and literature, that they may be readered the more virtuous and happy, and become more useful to themselves, to one another, to the community, and mankind at large. To acomplish this desirable end, the Laborer will embrace as wide a range of subjects, that every child may find something which will prove needla and profitable to him, whatever his situation, circumstance, or pursuits, in after life may be.

The project is one of great extent, and wast importance; and, if properly carried out, must become of inestimable value to the young. Whether the anticipations of the Publishers, with regard to it, will

YOUTH'S COMPANION,

PUBLISHED WEEKLY, at the Office of the BOSTON RE-CORDER. Pance ONE BOLLAGE A YEAR, IN ADVANCE.

CONTENTS OF NEXT WEEKLY NUMBER.

THIS Lady, (With a Picture.) Little Laura Mayned. The
Young Piterin. The Most Interesting Sight in the
World. The Broken Laura, Little Laury. A Child of Divine Grace. Henry. Value of the Rithe. Romance in
Death. Thou God Scent Me. A Happy Compliment. Important Memento. The Rithle.

McDonner, by Jacob Abbott.

Osleb in Town, by Abbott.

Caleb in Town, by Abbott.

Just published—for sole by PERKINS & MARVIN, 114

Just published—for sole by PERKINS & MARVIN, 114

June 28.

June 28.

the time, in some instances, I have known to originate, with the candidate for settlement.

Without some limits, the parties to the settle-

ment are not equal. Suppose a minister set-tled without limit, or as the phrase is "for

life;" in a few years perhaps, his strength is increased, his mind is enlarged, and he thinks be could be more useful in a larger field. He

begins to feel uneasy, and an excuse is at hand,

"want of support." The people perhaps think otherwise, and they hesitate; pretty soon it is whispered that the Minister thinks his

"usefulness in this parish is done." He tells it not to his people, but to his brethren in the ministry, and wishes their advice. Having made up his mind to look out for another

Now, suppose the people are dissatisfied; they have promised him as much as they can raise; they perhaps think he is not quite what they expected, and they find some way to tell him so. He thinks it is a mere faction in the parish, some uneasy individuals, and he does not wish to leave. A Council is called—but no wish to leave.

wish to leave. A Council is called—but no charge is made, for the people do not wish to

impair his usefulness in another field; and the Council say "they find no good reason for nd-vising the dissolution of the pastoral relation." And now what is to be done; the people,

either individually or collectively, must just put their hands in their pockets and buy him off; would it not have been better to have had

the time limited? then there could be no hard the time number? then there could be no hard feedings. If they like their Minister, and if his salary is not sufficient, add to it, and renew the contract, and the thing is settled.

Will the Pastoral Association suggest a plan

which will be mutually equal; for in a majority

of instances the uneasiness originates in the Minister. He accepts his first call to a parish

as a stepping stone, to the next largest field. Is it then to be wondered at, that Ministers so often change their residence? "Churches and parishes" cannot change residence. Zefio.

PROFANATION OF THE LORD'S DAY

sacred day, and more especially by unnecessary thoughts, words and works, about our worldly employments and recreations. It prevails in our own province to a much greater and more

S. Pillage, June 3, 1839.

Poetry.

For the Boston Recorder.

LINES, Suggested by a Sermon of Rev. Mr. Abbott, on the blessings which the Bible carries with it wherever

blossed Rible ! visit every land ! Diffuse thy healing beams through all the earth; Thou art the "moral sun," whose radiance can Light to the blind restore, the blind by birth. No bleasings to mankind so great can be, As the bless'd Bible scatters in its train; Darkness and sin before its light shall fice, And moral wastes with verdure bloom again Go, bid the savage of this western world, His tomahawk and scalping knife resign, The banner of the cross to him unfurl, Go to poor Africa's benighted shore, Bid her degraded sons thy light receive, Tribe shall on feebler tribe make war no more, Go to the farther fud, her rites of blood Or widows on the funeral pile, expire. Go, blessed Bible, visit every shore; Diffuse thy healing beams throughout the world. Peace, virtue, loy, and happiness once more Shall reign—and Satan from his throne be hurled. ton, June 10th, 1839.

Miscellany.

friend in this city, recently received, has been put in-

From the New York Observer. THE SWISS MISSION IN CANADA. The following letter from Madame Feller to her to our hands for publication:-My Dear Friends, -1 request your prayers in behalf of all our children, but there is one in particular for whom I entreat you to struggle with me at the throne of grace. Her history is as follows. Julia F—, aged 11 years, belongs to very poor parents, who are my neighbors. Soon after I had opened a school here, they requested me to receive their chil-dren, and in a short time I remarked in Julia a strong desire for instruction, a good intellect, and above all, a heart accessible to the truths of the gospel. She was very attentive during ad often melted into tears whilst listening to the exhibition of the love of Jesus. listening to the exhibition of the love of Jesus. For several months she continued to cheer my heart in this way, when one of those miserable wolves disguised in sheep's clothing, ordered her parents to withdraw their children hand an interest they had no need from the school, saying that they had no need to be instructed in order to be saved. The tears and supplications of Julia were unavail-ing; she had to obey, and leave the school in the month of January, 1837. To me this was the month of January, 1837. To me this was a deep affliction, for which I could only find consolation in entreating the Lord to restore to me my Julia. I returned often before him ns a woman in bitterness of spirit, to repeat to him my prayers, and the words of Hannah him my prayers, and the words of Hannah were applied to my soul, which took hold of them as a promise, "for this child I prayed: and the Lord hath given me my petition which I asked of him." (I Sam. i. 27.) Since that time I have continued to pray and to wait with confidence. Whenever I met her, my heart would instantly remind the Lord that "for this child I prayed." In this way more than a this child I prayed." In this way more than a year and a half passed by, at the end of which time one of the good effects of the first rebellion was to bring back the children of this family to the school. Julia's heart and mine shouted Halleluiah. This was one of the nushouted Halledman. I has was one of the numerous instances in which I could say with gratitude, I know that thou hearest me always. Julia's disposition was not at all changed. She resumed her lessons with much zeal, and listened still to the gospel with her heart. Soon the good seed took root and bore fruit, and the truth showed her the deeptl of the Ranjah truth showed her the deceit of the Romish and pray the Lord Jesus to accompany you on Church, and gradually she became established your way, and bless your undertaking? Oh it the ways of Christ. Her parents were at no, I dare not do it. Well, then, will you do it the ways of Christ. Her parents were at first delighted at the progress which she and in the ways of Christ. Her parents were at first delighted at the progress which she and a thing which you will be ashamed to have the Lord see, and for which you dare not ask by their instruction be able to gain their livelished more easily than they had done, and thus be removed from want. But when they not ful plan. I see that God has sent you to big removed from want. But when they noticed at length that Julia no longer made the sign of the cross, that she no more prayed as they did, her mother punished her in order to compel her to do it, but could not induce her. Lent came, her mother went to confession, the curate insisted upon the children's being removed from the school, and required that Julia had filled his whole heart. I talked to him land group and confess and he instructed in bould come and confess, and be instructed in also a good deal about his wife during the several hours I was with him; but desirous that the reconciliation should be thorough and solid, I did not wish to hasten it too much. I prayed the catechism in order to take the first commu-The poor woman, who is very ignorant, had a great conflict. She wanted to obey the curate, who threatened to expel her from his church if she did not, but she had also much respect for me and confidence in me. She was certain that her children would only learn with him before I left him, and he promised to spend the remainder of that day and the next in reading the Word of God and in prayer. When I returned the second day I found him what was good at the school. They had already made great improvement, and she desired to have them instructed, and therefore could not decide to take them away. Howhave, and to be much more concerned about his own. But he was very much afraid that could not decide to take frem away. However, she commanded Julia to go to confession. Julia refused absolutely. Her mother then said that she would drag her there by said, "I am not able to discharge towards her frees on the day appointed by the curate. The dear child was in great anguish, and enson, Julia reliaced absolutely. Her mother then said that she would fraight the the set of that she want of trag her three it is better for us to remain the fees on the day appointed by the curste. Here the Lord to deliver her. The day to the fees the terrible one anticipated, she prayed when she saw that God had answered her prayer, by causing the weather to be so storage that it was impossible to attempt to go so far the content of the prayer is the said of the said that the said of the said that th

has passed whole days in weeping because she feared her daughter was going to die, and was not a Catholic. The poor woman is an object of pity. She is a tender mother in her way,

of pity. She is a tender mother in her way, and is anxious to have her daughter follow the religion of her futhers and her country. She has no notion of what the gospel is, and can only look upon this change as a calamity. At

the time when Julia was lowest she showed no fear of death. When I inquired of her "it she had not deserved to go to hell?" "Oh! yes," she said, "because I have been very wicked, but I am no more afraid, and I shall not be cast out there, for I have faith in Jesus." Now she is a little better, thanks to God, who has blessed the remedies I have administered, but I am impatient to know what the parents mean to do. I hope, that as soon as her health permits, she will return to the school, for her sister still continues to come. But what will the curate do? Which will prevail in this struggle? I hope that I shall, for I have prayed to have this child, and already has the Lord once granted my request. My dear friends, pray with me that this dear lamb may not be torn away from the fold of the good Shepherd.

God continues to bestow his blessing upon

ntinues to bestow his blessing upon God continues to bestow his blessing upon the remedies which I administer, and my prac-tice increases. Some come from a great dis-tance to seek relief. It is evident to us that this i a means which the Lord makes use of to open an easier way for his word; for the visit-ing of the sick extends our acquaintance, and in affording relief for the body, the introduction of that for the soul is much easier. May the Lord make me faithful in this charge, so that

it may contribute to the advancement of his kingdom, and his name be glorified. In the month of February we were witnesses of the powerful influence of the Word of God upon a man whose understanding had only as yet received it. He resides about half a league distant from our house, and we have been ac-quainted with him since the first year we set-tled here, and have often conversed with him about the gospel. He is intelligent, and under-stands it well. Sometimes his heart has restands it well. Sometimes his heart has received good impressions, but they have not
been durable. He is inclined to intemperance,
and it is this, we believe, that binds him, and
hinders his coming to Christ. He reads the
Bible a good deal, and is convinced of the
falsehood of Popery, from which he is detached. His wife's character harmonizes little
with his, and this often causes painful differences between them. We heard in February
that he had turned his wife out of doors. I
went there immediately, but could not find
him. He had just gone to town to commence
a suit against his brother-in-law, who had received his wife into his house, whence she had
returned to her husband's house, and taken articles for her own use, which is a violation of ticles for her own use, which is a violation of the laws of the country. Their family, which is one I esteem very much, were in great sus-pense about the result of this affair, which might become very painful for them; and I therefore regretted very much having ar-rived too late. On my way home, I prayed to God that he would cause him to return back which happened the same evening, on account of his having discovered that he had forgotten ticularly irritated against his brother-in-law and wife, whom he charged with being the cause of his difficulty with his wife, and for cause of his difficulty with his wife, and for that reason was determined to resort to legal proceedings against them. I admitted to him that before a human tribunal he would gain his cause, but, my friend, I said to him, do you believe the Word of God? Yes, he replied. Do you believe that you will be judged by it?
Doubtless I do. Well then, listen to what it
commands you. I then read to him passages of the compassion and the duties we owe to our enemies. He listened to them with great agitation, and tried again to persuade himself that it was his duty to teach his brother-in-law

alarming extent than is generally believed, in the Town as well as throughout the Country, amongst the rich as well as the poor, and we are sorry to say that some of our Legislators themselves encourage their constituents by their own example, to commit this sin against The friends of morality and piety, cannot he too earnest in condemning and exposing vice, which, though lightly esteemed, and de a good lesson. If you do, I said, you will suc-ceed before the tribunal of men, but before that of God, condemnation will fall upon you, bevice, which, though lightly esteemed, and de-liberately committed by many, of whom better things might have been expected, undermines the very structure of civil society, and often draws down upon guilty nations, the awful judgments of heaven. The Ministers of Reli-gion and the Church Courts in the Mother Country, are making extraordinary efforts at present, to check and to subdue this national evil, which anoidst the light and priviliges and enjoyments of the Gospel, is rapidly and fearcause you can accomplish your object only by trampling under foot the commandment of God. Tell me before starting, Can you kneel down enjoyments of the Gospel, is rapidly and fear-

In Him, your affectionate,
HENRIETTA FELLER.

Keep such company as God keeps.

fully increasing throughout Great Britain,
Whole Presbyteries, such as the Presbyteries of Glasgow, of Edinburgh and Aberdeen, are making simultaneous efforts to enlighten the public mind on the subject, and to over-awe the offenders, preaching against Sabbath profanation on an appointed day from their pulpits, condemning it in their speeches at public meetings, and in Church Courts, and in their writings from the press, and testifying against it in wiver as well as public and by against it in private as well as public, and by every means in their power .-- Nova Scotia PRIVATE PRAYER. - "Thou, when thou

ayest, enter into thy chamber, and shut the por." And the reason is plain. He who would pray, must first retire; the spirit of the world and the spirit of prayer are contrary the one roun the other, and experience will teach any one that he cannot well pray in a crowd. Busi ness, or pleasure, or even common conver-sation, if it be about the things of this world, and continue for any long time, will strangely indispose the mind for devotion; and the soul, before she can take her flight to heaven, must plume and balance her wings by holy medita-tation; she must rally her scattered and dissi-

out last winter,) engage in it with zeal.

Adieu, my dear friends. Remember the need in which I stand of your prayers, and grant me this aid for Jesus' sake. ins heartily, you must receive his absolution faithfully; you must hear his word attentively you must pray sincerely; you must praise hin "joyfully, and with a good courage," and when ye receive the sacrament of the Lord's Supper, ye must do it with that true repen-tance, that strong faith, that heavenly joy and thankfulness, that is due to so great a mystery.

Thus exercising your souls continually in these holy and spiritual duties, that are per-formed in God's lower houses upon earth, you will be every day more and more prepared and fitted to live with him in heaven, there to enjoy and praise him forever.—Bp. Beveridge. Mr. Editor,—In the last Recorder, I took notice of a resolution of the Pastoral Association, passed at their late meeting, relating to limitation in the settlement of Congregationol Ministers. In reading the resolution, the passage at the head of this communication came to my mind, and the cause of the practice of limiting the time, in some instances here.

SLEEPING IN JESUS. - This expression. "sleeping in Jesus," is one of the most tender that can be conceived. Death was never dethat can be conceived. Death was never described as a sleep, in the sense of a natural and short repose, to be succeeded by the morn of a new and glorious day, till the gospel so proclaimed it. The image of sleep, indeed, in the sense of a stern, interminable state of inactivity and silence, had been long known; but that of sleep, as of a child in the arms of a mother, to be followed by the trump of a blessed resurrection dawn, was first announced in the Christian revelation. Death now is only as a brief repose; the body resting from its labors, and the soul being present with the Lord in holiness and felicity.—Dan'l Wilson, Bp. Calcutta.

"Thou God seest Me."-As the chaplain made up his mind to look out for another place, he writes privately to some friend, at a distance perhaps, to make enquiry. The people hear, somehow or other, of it, and they say, "well, if the Minister is uneasy and likes some other parish better, why, an addition of one or two hundred dollars won't allay that uneasiness, or make him more useful," and nothing is done. Now a Council is called—a pretty sure omen of dissolution—and they come to a of the Wethersfield State's prison was passing the cell of a culprit, who was reading his Bible he was accosted thus; "If I had known these words before I had committed crime, I had not been for twenty-eight years a tenant of the State's Prison." What words? said the chap-"Why these in Gen. xvi. 13. the gar," "Thou God seest me." of Hagar," " Thou God seest me." And he was not the only prisoner who made similar statements to the chaplain. sure omen of dissolution—and they come to a result, with regret to be sure, "that it is ex-pedient that the pastoral relation should cease."

WORTHY OF INITATION .- A Congregational church in Maine has ordered copies of the Christian Mirror to the amount of \$20 to sup-ply the poor of the church; and \$10 worth were ordered by a benevolent lady for gratuitous distribution. We say to our readers in the language of the Scripture—"go and do like-

THE BANKRUPT BANKER .- An extravagant bankrupt banker was asked by his vexed creditors how he could account for the disposal of his capital. His reply might be applicable to many others, if they were as candid—"I have educated my sons and married my daughters."

A CUTTING REPLY.-A charitable divine, for the benefit of the county where he resided, commenced a large causeway, and as he was commenced a large causeway, and as he was one day overlooking the work, a certain noble-man passed by—"Well, doctor," said he, "notwithstanding your pains and charity, I don't take this to be the highway to heaven," "Very true, my lord," replied the doctor, "for if it had, I should have wondered to meet your lordship here."

"I don't know where that boy got his temper; he did not take it from me."—" Why, no my dear, I don't perceive that you have lost any!" was the affectionate reply of the sposo.

One of the greatest and most prevailing and destructive national vices, is the open and dar-ing profanation of the Sabbath Day, by the habitual neglect of public Worship on that Greenfield High School for Young Ladies. TMIE Trustees have the pleasure to announce to the pub-lic, that this School was opened on the first Wednes day of May last, under the superintendance of Rev. L. L. MHE Trustees have the pleasure to announce to the public, that this School was opened on the first. Wednesday of May last, under the superintensiance of Rev. L. L. Layaswarout, late Principal of the Abbot Female Seminary at Andover, and that the next quarter will commence on the third Wednesday of July. The Trustees are enabled to assure the community that the Principal and his Assistants have their entire confidence, and are experienced and successful teachers of youth. It has ever been their intention that this School should be of the first class, and they now express their full conviction that no place in the country affords greater facilities in obtaining a thorough and finished lemale education. Accommodations are provided in the family of the Principal for about their boarders. The School is attacted in the Valley of the Connecticut, in one of its most pleasant villages, which contains places of religious wership for Trimitarian and Unitarian Congregationalists, Episcopalisms and Methodists, at either of which the Young Ladies can attend as requested by their parents. Any further information will be promptly given on application to either of the subscribers, or the Principal.

ELITAR ALYOND,
GEORGE GERNELL,
FRANKLIS RIPLEY,
DAVILL WILLS,
ANNEL PREFES,
NATIONABLE C. RUSSELL,
JAMES C. ALYOND,
Greenfeld, Mass. June, 1839.

REFERENCES.
The President and Professors of Audover Theol. Seminary.
The President and Professors of Yale College.
Rev. Der. Taylor, Rev. L. Baccon, Hon. David Daggett, and
Noah Webster, L. L. D., New Haven; Rev. Geo. W. Higgden, Rev. George Ripley, Rev. Hubbard Winahow, Rev. John
L. Stone, D. D. Rector of St. Paul's, Rev. John L. Watson,
Assistant Minister of Truity Church, Rev. Sidas Aikin, Rev.
Nehemiah Adams, Hon. Samuel Hubbard, Hon. Samuel T.
Armstrong, E-ward Reynolds, M. D. John Tappan, Esq. and
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ing, including use of patterns, mental Needlework, including use of patterns, ment for the first Quarter, in advance. 4w. Jun HIGH SCHOOL AT STOW.

School, formerly and recently taught by the P. Dyen, will commence its next term on the June, under the instruction of the Subscribt centh of June, under the instruction or the source of an English and Classical education without all the transless of an English and Classical education will be taught. Turrion \$4,50.

LUTHER STONE.

*June 14. Normal Schools, at Lexington and Barre,

Normal Schools, at Lexington and Barre.

[Mile Board of Education bereby give notice that one Normal School for the qualification of Female Teachers is to be established at Lexington, in the County of Modellesex; and another for the qualification of both Males and Females is to be established at Barre, in the County of Morester.

Applicants for admissing must have attained the age of seventeen years complete, if Males; and of sixteen years complete, if Males; and of sixteen years complete, if Males; and of sixteen years complete, if Females; they must be in the enjoyment of good health, and must declare it to be their intention to become school teachers, after having finished a course of studies at the Normal School; they must indergo a preparatory examination, and prove themselves to be well versed in orthography, and prove themselves to be well versed in orthography, and graphy, reading, writing, English grammar, geography and arithmetic; and they must furnish satisfactory evidence of good intellectual capacity and of high moral character and principles.

No pupil (except for special reasons, the Visiters shall deem it proper to dispense with this rule.) will be admitted to the school for a less term than one year. Provision will be made for a longer course of study. A complete course will probable occupy three year.

Turtion will be free; but the pupils must supply their own hoard, provide themselves with all chas books, and defray the incidental expenses of the School.

The School at Lexington will commence on the first Wednesday of July next, under the care of Cyaus Piezce, Eq., late Principal of the Town School at Nantucket. The school at Barre will be opened on the fifth Wednesday of September next, under the care of Prof. Saxuet. P. Newsan, formely of Massachusetts, but for many years past, Professor of Political Economy in Bowdistion College, Bramswick.

Applicants for admission to the School at Lexington and for the School at Barre, with the Rev. Saxues A. Fax, or the Rev. James Taimeson, Engreen Purv

English and Classical School in West

English and Classical School in West Newton.

THE Boarding School, austained with an much success in this place for more than twenty years, by Sgra Davis, Eaq., has been transferred to the Rev. Ggo. C. Beckwitt, and mitted with the Fuller Academy. The School will be open for the reception of pupils on MONDAY, the Joth inst., under the general superintendance of Mr. B., who will receive a limited atomber of lack into his family. The Rev. Enwand J. Straansa, agraduate of Harvard University, and an expecienced instruction will have the immediate charge of the School, aided by a well qualified assistant. Instruction will be given in the various branches of an English Education, in the classics, and in the French, Spanish, German and Italian languages. The village is one of the most delightful in the vicinity of Boston. The Academy is but a few rook from the Railcond Depot, and the Worcester trains pass back and forth three times a day, besides an extra train to and from Boston morning and evening during the warm senson.

Turrious—In the common branches.

BOSTON ACADEMY OF MUSIC.

Tencher's Class for 1839.

Tencher's Class for 1839.

COURSE of Instruction to Teachers of Voed Music will commerce on Tuesday, August 20, at 10 o'cleek, A. M., and will be continued daily, for ten days, as follows, v.iz.

1. Lectures on the Elementary Principles of Music, in which the method of teaching, necording to the "Manual of Instruction," together with such improvements as later experience and observation have suggested, will be fully explained, and practically illustrated.

2. Evercises in singing designed to improve the taste, and promote a correct manner of performance in sacred and secular music; including Pashnody, Chanting and Choruses, in the sacred; and Glees, or other Concerted Pieces, in the secular department.

ular department.

3. Rudiments of Harmony and Thorough Base; designed to aid those who wish to become acquainted with the elements of musical science.

4. Meetings of the class for the discussion of musical subjects, and for bringing together the result of their experience; by which uniformity and improvement in the mode of teaching and in the manner at performing music, may be promoted; and the standard and qualifications of teachers and conductors, cievated.

and the standard and qualifications of teachers and conductors, elevated.

5. It is expected, also, that there will be public performances of music by the Class. If so, the following, among other pieces, will probably be sung; and they are therefore recommended for practice, in the mean time, by those who expect to attend. "Glory be to God on high."—Mozart. To be found in the Boston Academy's Collection of Chorneses, p. 5. "Glory be to God in highest."—Pergotesi. p. 26. "How excellent."—Handet. p. 34. "Now elevate."—Haydra, p. 40. "The arm of the Lord."—Haydra, p. 46. "Lo be connect."—Haydra, p. 57. "Sing to Jehovah."—Hramen, p. 122. "Let us with a joyful misd."—Mozart, p. 137. "Fixed in his excellent."—Handet. p. 179. "Hallelujsh."—Handet.—p. 233.

relasting seat."—Handel. p. 179. "Hallelujan."—Handel.— p. 253.

The whole course will be adapted to the wants of teachers The whole course will be adapted to the wants of teachers of Singing Schools, consisting of either adult or jovenile classes; or for such teachers of Common Schools, made or female, as are desired of introducing music as a regular branch of instruction.

Terms as follows:—Admittance to all, except the Lectures on Thorough Base—Five dollars for Gentlemen, and Two dediars and file, seeits for Ladies.

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CITY AND TRACT E (Since publishing the the south part of the cut 26 and May 3,) we had

ployed in that part of the West streets, the public in this paper. We are any thing which may so prominently before the lieving, as we do, that the suffer this work to ceas port, and be guiltless the gospel to every hear or whether they w we remain at ease, who grace provided by the and that, supposing one necessarily detained fro rest were disposed to more than seven thousand in any place of worship, shall this population be tant question. We se with the transforming as gel, but by a systematic city missions; and to

labot.]
The moral desolati subject of painful inte mind. And such as subjects of this kind, sympathizing with his to an eastern King, whim, "Why is thy thou art not sick?"
"Why should not my the city, the place o lieth waste?" The up by day and by nig these desolations, wot of God which is god all who care for the strengthen each other

ought to spared. If our

dozen; and then, they

February, 1837. boring in this field menced the monthly di menced the monthly or was circulating about 8 bors were confined pri of the city. At the clo ber of Visitors had incr the monthly distribut sections of the city, where such labors sec men's society connected church. But early in the ety relinquished the ob-tors employed in that

that portion of the city At the commence enterprise, and his to street churches, made port, and he continued ple, yet efficient way a gentleman began to with the Free churc

with the Free church months in arranging the the districts in the we supplied with Visitors, for want of support.

During the year, the creased to 105, and the increased from 4,200 to 4,650 and the control of the con 4,650 each month, ame precious seed surely confidence of success we consider the man expected to be done, offered to the familie Visitors read them w understand their contrable to talk about the they visit. And aft e assistance and forth with these leav which yields its fruit

In this delightful Christians from seve tions, who, although ence of opinion relati delight to speak of C of guilty men; and ar vert sinners from the save souls from death Besides leaving the

as are willing to recognite children into the vicinity of their have been reported as of effort; and many p to visit the house of believed, trave become About 20 children ha public schools. Partic either of body or mi neasures are taken to a case was reported, attended to; and on apartment the mission of consumption. The scarcely sufficient to they had not a spark of destitute of fuel. She had no realizing sens sinner, and no person tion which she needed struction as was su after praying with some wood. The her, he had an affe peared to be sinking unprepared to meet fessed she bad been intempérate; was l' had another in the that she had a soul of he conversed and printed the told her that he w

in his power for her go greatest favor he cou pray for her, and visit and talk with her abou who was staying with dened creature, and he ful to Aer. In about a sick woman in great di scene was so full of so the old wicked moth